

SVRVEY OF THE
NEW RELIGION, DE-
TECTING MANIE
GROSSE ABSVRDITIES
WHICH IT IMPLIETH.

Set forth by *Matthevv Kellison* doctor
and *Professour of Diuinitie.*

Diuided into eight bookes.

Math. 7.

*Nunquid colligunt de spinis uvas, aut de tri-
bulis ficus?*

Doe men gather grapes of thornes, or
figges of thistles?

Robert

2 Tim 3.

Gordone

*Ultra non proficiunt: insipientia enim eorum ma-
nifesta erit omnibus.*

They shal prosper no further: for their follie
shal be manifest to al.

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KELLAM*, at the signe of the
holie Lambe. 1603.



Approbatio.



VISIS trium S. Theologiae Doctorum
Anglorum testimonijs, quibus testan-
tur hunc librum cui titulus: A Suruey of
the new religion, à R^{do}. D. Matthæo
Kellifono S. Theologiae Doctore & Pro-
fessore conscriptum, nihil continere, quod
fidei, aut bonis moribus aduersetur: sed plu-
rima, quæ ad fidem Catholicam stabilien-
dam, & Sectariorum errores profligandos
faciunt; dignum censui, quem & ego calculo
meo approbarem.

Astoriae 25 Julij 1603



Georgius Coluenerius S. Theo-
logiae Licentiatus & Professor: &
librorum in Academia Duacena
visitator.



TO THE MOSTE
HIGHE, AND MIGHTIE
*Prince, IAMES the first, by the
grace of God, King of England,
Scotland, Fraunce, and Ireland,
Defendour of the Faithe.*

WOV vwill meruaile perad-
uenture (most dread Soue-
raigne) hovve a Preeſte,
vvhofe very name hath
novv of longe tyme, been
odious in your Realme of England, da-
reth bee ſoe bolde, as to appeare in the pre-
ſence of ſo Mightie a Prince, ſitting in a
throne of Maieſtie and tertour, crownd
vvith a Diademe of greater glorie then
hetherro hath ſtoode vppon the Kinge of
England his head, & holding in his victo-
rious hande a newve Scepter, by vvich he
commaundeth all the Bretaigne Ilandes,
& like a Neptune, is Lorde of the Ocean
ſea, vvich honour vvvas reſerved for your
ſacred Maieſtie, the firſt King Iames of

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Englād, the only King Iames of Englād,
and the only King of Scotland, and En-
gland. And it vwill seeme straunge vnto
your Highnes, to see one of my coate &
condition, amid the congratulations of
all the Princes of Europe, saluting you
vvith so longe a Proeme; and euen then
vvhen their honourable Legates, haue so
great and so importaunte affaires, to com-
municate vnto your Maiestie from their
Lordes and Maisters, to intrude into your
Chamber of Presence, so rude a Messen-
ger, and euil-spoken Legate of myne,
vvho speaketh only by signes of vvritten
vvordes, and demaundeth audiēce in his
maisters name, vvho is fayne to send bi-
cause he dares not come: not that he
doubteth of your Graces Clemencie, or
his ovvn Innocencie, but bicause such as
he is, hauing been for so longe a tyme,
forbidden all accesse both to their Prince
and countrie, he dareth not approche so
neare vnto your Gracious presence,
though he bee assured, that you are as
milde a Prince, as mightie, and nowve as
mightie, as any Prince of Europe. Yea, I
maybee thought peradventure, to vvante
both Face & forehead, vvho nether blush,
nor ame abashed, to present so great a
Prince vvith so litle a presēt, as is a booke
of Paper ill printed, bicause in a straunge

to the King.

Countrie, and as ill indighted, bicause by one vvho hath liued longer out of his countrie then in it; and euen at that tyme also, vvhen all the Princes of the Christiane vvorlde, present your Highnes, vvith the rarest and ritcheſt giſtes, vvwhich ſea and lande can afforde. But if it ſhall pleaſe your Highnes, to giue eare to your lovv- eſt ſubieſte, he vvill not doubt but to cleare him ſelfe of all theſe three inciuilties, vvwhich may be ſuppoſed to haue been by him committed, and he vvill counte it noe ſmall honour, to be permitted to ſpeake for him ſelfe, before ſo Potente a Prince, and dares auouch it to be no diſ- honour for your Highnes to ſtoupe to ſo lovve a ſubieſte; bicause Princes, vvho by aſcending can mounre no higher, as being in temporall Iuriſdiction next vnto God, by condeſcending to their ſubieſtes, do ariſe in greatnes, bicause therin only, they are greater then them ſelues, in ouerco- ming them ſelues. And from the firſt the Emperour Adrian vvill excuſe me, vvho commēded vnto Minutius his Proconſul of Aſia, as a thing of importaunce, *ne no- men condemnaretur ſed crimen: that the name ſhould not be condemned, but the crime.* For, *Tert. Apolo. c. 3.* ſaythe Tertulian againſt them that ha- ted Chriſtians, in vvhom they could finde no other thig to hate, but the name, chri-

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stian, vvhich they should haue loued: *Si nominis odium est, quis nominis reatus? quæ accusatio vocabulorum? nisi aut barbarum quid sonet, aut infaustum, aut maledicum, aut impudicum.* If the name he hated, vvhhat is the guilt of the name? vvhhat accusation is ther of vvor-des? vnlesse they sound of barbarisme, or vnlucki-nes, or maledictio, or vunchastnes. And therfore if Preeft-hood be no offence, the name Preeft, is deuoid of harme, and if Preeft-hood be noe treason, a Preeft in that he is a Preeft, can be no traitour: Vnlesse vve vwill accounte Christe and his Apostles traytours, vvhho vvere Preeftes, and the first Preeftes of the nevy lawe, & esteem after the same manner, of all the ancient Preeftes both of Englād, and other countres, vvhome Kings and Emperours haue honoured as their vworthy, and haue loued as their moſte faith-full subiectes, vvhho vvere so farre from being enemies to the crowne, that from their handes all Christian Kings almoſte, haue hetherto receiued their cōsecration, crownes, and Scepters. As for the second supposed, or rather presumed inciuilitie, that is so farre from deterring mee at this tyme, that I thinke novv to be the very tyme, vvhhen the Legates of the Kings of earthe, in their Lordes & Masters name, vwish you a longe and a Prosperous Raigne, to la-

to the King.

Iute you frō the Great Monarche of hea-
uen, vvhose Legate I ame, in that I ame
a Preeft, though a miterable sinner, in that
I ame a Manne, and your Maiesties lov-
est subiecte, in that I ame an English man.
Nether can I thinke, that the Legate of
the great king of heauen, vvhose Legacie
you shall vnderstand a none (your High-
nes vvill pardon such Highe speeches, bi-
cause it is the manner of Legates to vse
them, for their Masters honour) shall be
denied audience of your so gracious Ma-
iestie, vvhen the Ambassadors of the
Kinges of earth, vvho are but his Vice-
royes, Lieutenautes, and Tenautes at
vvill, are harde vvith the so fauourable a
countenance, and such attentiu eares.
And if I vv ere neuer so bale, yet is novve
the tyme of Coronation, vvhen it is lavv-
full for your basest subiecte, to congratu-
late your nev and highe dignitie, and
vvhen the poorest man in the Realme
hath as good leaue to crie *Vive le Roy*,
God saue King Iames, as any noble man-
ne or Pere of your Realme. Nether is
the thirde obstacle any obstacle at all:
bicause although my present be small
and your personage great, yet to accept
of a subiectes litle present, is not to dimi-
nish, but to agrandize your Greatnes; bi-
cause in that, you are greater then your self.

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fe, and likest the Greatest, vvho tooke in
as good parte the vvidowes mite, as the
ritchest Offringe. But yet I vvould not
haue your Maiestie to esteeme of this
my booke, only as of a bare bundel of pa-
pers; bicause I present you vvithall, that
hüble harte, and sincere affection, vvich
a subiecte can beare, or ouve vnto his
Soueraigne, and vvith my affection, I of-
fer my selfe as your Maiesties most lovly
& faithfull seruante; vvich is a giifte so
great, be y^e giuer neuer so vile, that y^e great
King of heauen requireth, yea desireth
no more at our handes, but esteemeth
that vve giue all, vvhen vvee giue our sel-
ues, and that vvee giue noe litle, vvhen
vvee giue our All, bee it neuer so litle.
Nether is my present it selfe to bee mispri-
sed, nether can it of such a Prince, bicause
the booke is not my present, it is but the
boxe; the present is that vvich it contei-
neth. And if your Maiestie demaund of
me vvhat that is? I ansvvere; not gold, nor
Iuorie of *India*, nor ritche, and orient pear-
le; for vvith such treasures your England,
like an *India* aboundeth; but it is that
vvich is more vvorth, and vvich your
India only vvanteth; and vvhat is that? It
is religion; the vvorthip of God, the Sal-
uation of your soule, the safetie of your
Subiectes, the health of the body of the

to the King.

Realme of vvhich you are the Heade, the strength of your Kingdome, the peace of your people, and the ritcheft pearle of your crowne. This is the subiect of my discourse, these are the contentes of my booke, and this is my guifte and present, vvhich amongst so many guiftes, vvhich by so many and so mightie Princes are presented vnto your Highnes, I offer vwith all humilitie, hopig, yea perswading my selfe, that such a guifte as Religion, can not but be gratefull vnto that Prince, vvhich is the Defendour of the faith, & Protectour of Religion. And bicause this vnhappy age hath been more frute- full then profitable, in deuising of religions, in so much that, as all is not golde that glisters, so novv all is not religiō, vvhich is called soe; least I may be thought to offer Counterfet for currante, and heresie for true religion, it is the Catholike Religion (most noble Prince) vvhich I present, and vvhich my booke conteyneth, and by many argumentes as occasion serueth, not only protecteth, but also conuinceth to be the only sincere, and true Christian religion; and vnmasking the new religion by a seuer, yet sincere Examination, declareth it to be nothing else but errour, and heresie, though vnder the painted face of a Reformed Religion, it

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hath deceiued some parte of the vworld,
and especially your litle vworld, England;
vvhich the Poete chose rather to calle a
vvorlde by it selfe, separated from the
greater vworld, then, a parte or parcel of
it; bicause like a *μικροκομος* and litle
vworld, it conteineth compendiously, and
in a lesser roome (vvhich also is a grace)
all commodities and perfections, vvhich
in the greater are dispersed. But bicause
I am more in examining and refuting
the new religion, then in confirming the
olde (bicause the good corne groweth
easilie, vvhether the vweedcs are extirpated)
I entitle it a suruey of the new religion.
And if your Maiestie demaund of me,
vvhy I dedicate such a booke vnto you? I
can not vvante an ansvvere, bicause I can
not vvante a reason. Flavius Vegetius
vvill tell your Highnes, that it hath
beene euer the custome, to dedicate booke
to Kinges and Emperours (as he him
selfe did to Valentinian th' Elder) bicause
(sayeth he) nether is any thing vvell bego-
ne, vnless after God the King fauour it,
nether doe any thinges, beleeue Kinges
better, then booke, vvho as they gouern
all, so if it were possible, I should knowe
all. For as in the head vvhich guideth the
vvholle bodie, are all the sences, so a Prin-
ce, the head of the people, I should be in-

to the King.

deved vwith all sciences; and as the Sonne, bicause it illuminateth the planets vvhich vnder it rule, and guide the inferiour vworld, is replenished vwith more light then they, so the King vvho is the Sonne of his ovvn vworld and Kingdome, from vvhom not only the people, but inferiour Princes also, are to receue their light and direction, should be illuminated vwith a greater light, and knowvledge, then any of his subiectes: and therfore Cirus vvas vvonte to say, that he is not vvorthy an Empire, vvho is not better, and vviser then the rest; vvwhich also in effecte King Salomon surnamed vvise, affirmed, vvhe he gaue that holsome counsayle to his fellovv-Kinges: *Si delectamini sap. & sedibus, & sceptris (ô Reges populi) diligite sapientiam, vt in aeternum regnetis: If you be delighted in thrones and scepters (ô Kinges) loue you vvisdome, that you may raigne for euer:* and to signifie this by an Embleme, God him selfe gaue his people for their first King, no other then Saule, vvho vvas higher then the rest of the people, by the head and shoulders. And leing that your Maiestie is not only a Kinge, but a learned King also, as by many monumentes of your rare vvitte, and learning, vvwhich the learnedst admire, doth plainly appeare; to vvhom ought I of dutie to consecrate

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this my vvorke, but to such a King, vvho
for his authoritie, can protecte it, and for
his vvildome, can Iudge of it. Yea the ve-
rie subiect of my booke vvwhich is reli-
gion, seemed to require of right no other
Patrone, then your most Excellent Ma-
iestie, vvho by office, and Title, are the
protectour of Religion, the champion
of the Church, and Defendour of the
Fayth. This common congratulation al-
so, not only of your ovvne litle vvorld,
but also of all the Christiane vvorlde, this
vniuersall ioy, these triūphes, these bone-
fyers, vvwhich the french-man calleth *feux
de ioye* haue moued and stirred mee vp, to
shew some signe also of my affection and
ioye, vvhervvith my harte is so full, that
my toungue can not be silent. All reioise
(most Gracious Prince) at your Corona-
tion, as though it concerned all, and the
hope, vvwhich is generally conceiued of
your Graces Bountie, hath not only pas-
sed your seas, but the Alpes also. The
vvorlde admires the svveet prouidence
of the Almightye tovvardes your Maie-
stie, vvho euen from your infancie hath
protected you from many imminent dan-
gers, as though he had reserued you (as
no doubt hee did) for the crowne of
England. The vvorld expected ether ci-
uil vvarrs, or foraine inuasions, after the

to the King.

death of her Maiestie of late memorie,
bicause the Heire apparaunt vvas not na-
med, and though all men had their eyes,
and expectations, and desires also, fixed
on your Highnes person, yet they feared
that vvwhich they desired, and hoped not
vvithout feare; and yet cōscience direct-
ing your Nobles, and God governing
their cōscience, vvithout any bloud shed,
vvithout contradiction, yea vvith great
applause of all, your Highnes is placed
peaceably in your Regall throne; and vvch
is rare, England vvas so inamoured vvith
your Princely vertues, and so moued by
your vndoubted Title, that shee sent for
you, as for her louing spouse, and hath
betrothed her selfe so faste vnto you, that
the death of your person, can not dissolue
this Mariadge; bicause her mariadge
vvith your person, is the spousage vvith
your noble posteritie. These great fa-
uours and benedictions of th' Almighty
towards your Maiestie, make the
vvorld to thinke, that God hath culled
you out for some good purpose, and that
your Highnes to shew your selfe grate-
full vnto him, vvill imploy your selfe in
some honourable seruice for that Church
and fayth, of vvwhich you are called the
Defendour: in so much that if the general
voice grouded only on the great expecta-

The Epistle

tion, vvhich commonly is conceiued of you, vvere as true as common, I should not need at this tyme to be the Suppliaunte for the freedom, and libertie of your distressed Catholiques. And althoughe your Catholique subiectes at home, haue not yet obtained so great a benefit, yet so rich hopes, and so firme confidence, do they repose in your Graces Bountie, that frō the first day of your raigne, they hoped, that your Maiestie vwill proue another Moyse, vvhich shall deliuer your Realmes and Kingdomes, from a worse then Egyptian captiuitie, I meane heresie, vvhich makes the vnderstanding a slaue to errour, vnder a shew of veritie; yea that you vwill be vnto them another Iosue, vvhich shall bring them to their lande of promise, the Catholique Church, vvhich is the lande of all Gods promises; and that after a longe famine more then Ierusalem, or Saguntine, not of body but of soule, you shall be another Ioseph, vvhich shall store vs by your vvil-dome and authoritie, vwith the spiritual prouision of the true worde of God, true fayth, and sacramentes, by vvhich the soule is nourished; Yea that you vwill bee another Constantine to appease the boysterous storme of a longe persecution, and to repaire the ruines of the Catholique

to the King

faith and Church of your Realmes, of
England, Scotland and Ireland. And I
also armed v with the same hope, and bid-
den by your Bountie, and constrained by
necellitie, to be bolde: in the name of all
your Catholike subiectes of vvhome I
ame the leaste; in the name of the Catho-
like Church, of vvhich I ame a member
and you a Defendour, in the name of all
Catholike Princes, yea of al the Christian
v world, vvhich hath conceiued such an
expectatiō of your Gracious Goodnes; in
the name of the Great King of heauen
and earth, by vvhom you raigne, and by
vvhom you were preserved and reserued
for this Croune & sceptor; that it would
please your Maiestie, to caste a Gracious
regard vppon the great affliction of your
loyall, naturall, and moste anciente sub-
iectes, the Catholikes of your Rcalme,
and to bende your moste compationate
eares, to their humble & suppliaunte pe-
tition, vvhoe desire nether landes, nor li-
uinges, nor offices, nor pardon for offen-
ces, but libertie for their consciencee,
vvhose restrainte they counte more gree-
uous, then imprisonment, yea death of
their bodyes, and not to contristate
them v with a heauie repulse, at this ty-
me especially, v when euen thecues and
murderers, are pardoned so Graciously.

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Our zeale towards Christe, & his Church, the loue of our Religion, the desire of the saluation of your Maiesties Person of your louing Spouse, our moste Gracious Queene, of your Royal Children our Noble Lordes, of your Kingdome also our deare Countrie, moueth vs to desire your Highnes, to restore whollie that Religion, vvhich your Glorious predecessors maintained vvith Crowne, Scepter, & Sworde, as for the defence thereof, they vv ere all svvorne at their sacred Coronation. But if it shall not stande vvith your Graces pleasure, to graunte vs so much, vvee moste humblie desire on our knees, libertie only of our conscience, and Religion, vvhich the nature of bothe requireth, Nether (as vvee hope) vvill your Maiestie condemne vs of to great presumption, for demaunding that vvhich hath been so longe denyed vs, because there is no Prescriptiō against conscience, vvhen conscience is enforced, and your princely Prudence vv el perceiueth, that necessitie on our parte is importune, Bountie on your parte imboldeneth, and the Religion on your most Noble Progenitours parte, for vvhich we plead, promiseth a Gracious graunte. For if it much skilleth, from what tree the grasse or frute is taken, vvhy shall it not

To the King.

Not much importe, to come of a Catho-
like Race? True it must be, vvhich the
Poet sayeth:

*Fortes creantur fortibus, & bonis;
Est in iuuenis, est in equis, Patrum
Virtus, nec imbecilem feroces
Progenerant Aquilæ columbam.*

Her Flies.

I graunt that Religiō is supernatural, and
is not transfused vvith flesh and bloud,
but infused by God, vvith consent of our
vvill, and operation of Grace; but yet
children are naturally bent, to like of that
in vvhich their parentes haue excelled.
And truly, for zeale tovvards the Catho-
like Religion, almost all the noble Kin-
ges of Scotlād, vvhich vv ere your High-
nes progenitours, are most famous; as
the Valiaunt and noble Malcolmus, and
the blessed saincte Marguerite his spoule,
King Dauid vvho builded 15. Abbeyes,
& erected 4. Bishop-rickes, Iames the
fourth your Great Grandfather, surna-
med protectour of the faith, Iames the
fifte your Graūdfather, a moste iust King,
and liberall to the poore; to omit diuers
others not only of Scotland, but also of
England, yea and Fraunce also, and
namelie that vvarlike and moste Catho-
like Hovvle of Guise, to vvhich you are
allyed; but of all, your Glorious Mother
is moste renovvmed; vvho, as for her

*Histoire ab-
brégée par
David l. am-
br.*

The Epistle

goodly personage, she deserved to be
Spoule to a King of Fraunce, and for her
Princely qualities and Roiall bloud, vvas
vvorthy a double crowvn in Earth; so for
her Zeale in religiō, and more then man-
ly Fortitude she vvied for the defence of
the same at her death, She deserved the
third Crowvn in Heauen, called *Aureola Martyrum*. Is it possible then, that
your moste Excellent Maiestie, behol-
ding such rare vertue in your Mother,
I should not desire it in your selfe? Or that
you I should not loue to liue in that Reli-
gion, for vvhich she loued to dye? I ha-
ue hard of some that vvere belonging to
her, and entertained by her, vvhen she
vvvas rather detained, then entertained in
England, that she spent many houres
in prayer, shed many teares of sorow,
gaue great almes of charitie, and vied di-
uers meanes of prouidēce, that your Ma-
iestie might bee made a Catholike, and
amongest other She deuised the meanes
that you should be baptized, and confir-
med by a Catholike bis hop. That ran-
ne still in her mynde, that vvvas deepest in
her harte, and oftene in her mouthe, for
that she fetched many a sighe, and sighed
out many a vvish: and as liuing for this
she shed many teares, so dying, no doubt-
te, she offered no litle parte of her inno-

*Nicol Burne
in his preface
to king Iames
the sixt.*

to the King.

cent bloud; vvhich as it cryeth vengeance before God against her enemies, so like a pleasing sacrifice (as vve hope) it cryeth for conuersion of your Maiestie, and your Kingdomes, to that religion, for vvhich it vvas shedde. So that, as saint Ambrose sayed once to saint *Monica*, vvhich vvas allwayes praying, vveeping, and vvishing for saint Austines her sonnes conuersion, vvhich then vvas a Manichee; *Filius tantarum lachrymarum perire non potest*, I may say of your Highnes; to vvith, that the sonne of suche a Mother, and Prince of such a Princess, and Inheritour of suche vertues, such examples, such teares, such vvishes, can neuer perish, that is can not but bee a Catholique. This her zeale tovvard religion, these her desires & vvishes, these her prayers, and teares, and aboue all, her Glorious Martyrdome; vvill ever bee before your Graces eyes, to moue your harte, if not to admitte vvholly the Catholike religion, at least to permitte it, at least not to persecute it, vvhich she loued her selfe so vvell, and vvished to your Highnes, so hartlie. And truly (moste Gracious Liege) such is our repose in your goodnes, that if ther vv ere noe other motiues, then your Glorious mothers example, your Catholike subiectes miserie, and your

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ovvne innate clemencie, vve vvould not
at all despaire, of a graunt, of our petition;
but seing that, the thing vve request, con-
cerneth not only our good, but your gra-
ces honour also, and the true felicitie of
your Kingdome, vvee hope confidently,
not to suffer a repulse in that; in vvhich
your Highnes also hath a parte, and for
vvhich not only vvee, are humble sup-
pliauntes, but your selte also, to your sel-
fe, and for your selte, are an Intercessour.
And first, the graunt of our petition, I hal-
be most honourable for your moste Ex-
cellēt Maiestie. King Lucius vvvas the first
king Christian of our Countrie, and the
first king, that laboured in the cōuersion
of it, vvith Pope Eleutherius, by vvhole
Counsaile, and preachers vvhich he sent,
he extirpated idolatrie, and planted Chri-
stian Religion: and for this glorious facte,
his name and fame, is, and euer I halbe,
moste renovvmed, both in heauen and
earth. King Ethelbert vvvas y^e secōd king,
vvho by the meanes of Pope Gregorie
(by Popes alvvayes countries haue been
conuerted) and tvelue Monkes of saint
Benedictes Order, the second tyme re-
stored this Countrie again, vnto the same
Christiane, and Catholike Religion, the
vvhich by the inuasiō of the Saxons, vvvas
againē become Idolatricall, and Pagane;

to the King.

and he is noe lesse glorious, before God
and men, for so honourable an enterprife.
But if your Highnes shalbe the third
King, vvho shalle againe reduce this cou-
trie to the same ancient Religion, you
shalbe as much more glorious, and your
name as much more renovvmed, as here-
sie is vvorse then Paganisme, and more ^{Th 1. 2. qd}
hardly extinguished. ^{10, 4. 6.} Vvilliam the Con-
querour, from vvhome your Maiestie is
vvorthilie descended, is reckened amon-
gest the Vvorthies of the vvorlde, and
vvritten in the liste, and catalogue of the
moste Vvarlike Kinges, for that famousse
conquest vvhich he made of your litle
vvorlde. But if your Highnes shall get
the conqueste of heresie, your honour
shalbe as farre more greater then his, as
the conquest of mens-soules and myndes,
is more glorious, then subdeyving of bo-
dyes. In such a Cōquest, the vvare is Chri-
stes, the victorie is his and yours, the
crovvne yours only, not in earth only,
but in heauen also. You haue the occasion
offered (ō mightie Prince) by vvhich you
may make your name and fame immor-
tall, let not such an opportunitie passe; if
you can atchieue so glorious a Conquest,
as you can if you vvill (bicause the body
of your Realme vvill follovv the vvill of
their head) you shall be more Glorious,

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then all the Kinges of England before you. If it please your Maiestie, to set before your eyes, those Glorious Champions of the Church, Constantine, Theodosius, Pepine, Charles, all surnamed Great, more glorious for their victories ouer heresie and idolatrie, then for conquestes of Countries, more renovymed for propagating the ancient Catholique Religion (for it vvas not Lutheranisme nor Calvinisme vvhich they promoted) then for enlarging their dominions; you vvill easily perceiue, that it is muche greater honour, for your Highnes to consort vvith them, rather then vvith Constantius, and Valés, those Ariane Emperours, enemies to that Church, vvich they defended, & enriched, and Leo Isauricus, & Constantinus Copronymus, those infamous Image-breakers. And if you please to call to mynde the Catalogue of the noble Kinges of Englād, Lucius, Ethelbert, Egbert, ofsvald, ofsvine, Alfred, and many others before the Conquest, vvith Vylliam the Conquerour, and so many Henries, Edyvardes, and Richardes, after the Conquest, all your Noble predecessours; so mightie in force, so ritch in treasure, so noble of byrth, so fortunate in vvarres, so couragious in fyght, so glorious in victories, so vvise in Gouvernment, so iuste

to the King.

in punishing, so mercitull in pardoning,
so upright in life, so zealous in Religion;
vwho builde so many goodly monasteries,
erected so stately Churches, founded so
learned Colleges, enacted so holtsome
lawes and v vile statutes, and got so many,
and so straunge victories in Fraunce, and
other Countries, euen vnto Palestine;
your Princelie vvildome vvill easilie see,
that greater vvilbee your honour to ioy-
ne your selfe to these vvorthies, then to
stande so nakedly accompanied, vvith
three only of your Predecessours, vvho
haue protected the nevv Religion, and
ruined vvhat they haue builded; vvherof
the first vvvas not vvholly for the nevv Re-
ligion, bicause by Parliament he enacted
six Catholike Articles, and at his death
founded a Masse for his soule, the second
vvvas so younge, that he vvvas rather ouer-
ruled the ruled, the laste vvvas but a vvoe-
man: and though they vvanted not Guif-
tes of nature, vvwhich might beleeem prin-
cely authoritie, yet for persequuting the
Catholike faythe, and follovvng other
pathes then their predecessors had tro-
den, theyr names are not eternized vvith
that immortall fame, vvwhich their prede-
cessours haue purchased by their Reli-
gious Actes. Secōdly (Redoubted Prince)
the Catholike Religion vvilbe greater

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*Gal. 1. 1. Inft
p. 19 §. 14. 1.
p. 19 §. 5. 23.
38.*

*1. Pet. 2.
Rom. 13.*

Ex Enf.

*Apol. 1. 3. &
1. ad S. apulā.*

*Epist. 1. ad
Celerellinū.*

securitie, for you temporall State. For
your Highnes dare relye vppon them
vwho by Religion, may disobey your
Layves and Ordinaunces(as I haue in my
sixte booke demonstrated) much more
may you put your truste and confidence
in your Catholike subiectes, vvhom con-
science and religion, byndeth to obe-
dience. For they are taught by Religion,
that Authoritie is of God, and that in
conscience they are subiect vnto it, and
bound to obey kinges, though otherwise
difficile and harde to please, not only for
feare, but for conscience also. And this
obedience they giue not only to Chris-
tian, but also to Pagane Kinges, such as
all vvere, vwhen saint Peter, and saint
Paule commaunded vs to obey them.
Vvee are taught (sayed saint Policarpe
to the Proconsul) *to giue to higher powvers
that honour vvhich is due to them, and not
hurtfull to vs.* *Vvee* (sayed Tertulian to the
Ethnikes) *pray for the Emperour, and reueren-
ce him nexte to God, and more then vve doe your
Goddess.* To be breefe, (as I should bee
vwith a King, if the matter did not enfor-
ce me to be longer then I should be) giue
vs (sayeth saint Austine) such Iudges,
such magistrates, such souldiours, such
subiectes, as our Religion requireth, and
Princes shall raigne securely, and their

to the King.

Kingdomes shall flourish more happily, then Platoes common wealth. And because Religio, good, or badde, beareth a great sway in the rule of mans life; the Professours of the new Religion, must needs be more prone to disobedience, and rebellion, then wee; because Religion, which serueth for a bridle to vs, is a Spurre to them. Vherfore by Catholikes, all your Predecessours haue been serued with great fidelitie, both in warre and peace: and your glorious Mother, if she were liuing in Earth, as she is better liuing in Heauen, would not lette to witness, what affectio she hath found amongst the English Catholiques, and would warraunt your Grace, that they will neuer bee false to the Sonne, vwho haue been so true to the Mother. But if your Highnes doubt of our fidelitie, we will bynde our selues by corporall oathe, to obey your lawes in all temporal causes, and to defend your Roial Person, your Deare Spouse our Gracious Queene, and your towvardslie Children, our Noble Lordes, with the laste droppe of our blood: and this our oathe we shall be contented to diuulge to all the Princes of Europe, yea all the Christian worlde. And as your Grace may accounte of vs as of your surest, so not of your fevrest

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Apolog. 6. 37. nor vveakest subiectes; for notvvithstanding this longe persequution, vve are so many, that as Tertulian sayed to the Paganes, of the Christianses of his tyme; vve fill your Courtes, your Vniuersities, your Cities, your Tovvnes, your Villages, yea your prisons, not for theftes or murders, but for Religion; only vvee haue lefte the Churches to the Ministers, bicause in them is practised and preached a Religion, vvvhich our consciences can not brooke. Yea a greater parte are vvee, then any particuler secte in your Maiesties Realme, and vvee are linked in Religion to all Catholique Princes and countries about you, vvho vvill bee more louing neighbours, if they see that vvee their brotherne, fynde this desired fauour at your Graces handes: and the noblest and mightiest of them, vvill be more desirous to ioyne in mariadge vvith your Royall posteritie: vvherby hovve your kingdome shalbe strengthened, and your Dominions enlarged, your Princely vvildome easilie perceueth, and you haue an example in the noble Houuse of Austria. Your Noble Brother of Fraunce that noyv raig- neth, may be a president in this matter, vvho though he vvas once an enemy to the Catholique Religion, yet findeth more faythfull correspondence in his Ca-

to the King.

Catholique subiectes, then in all the rest, and by permitting bothe, is serued of bothe, and serueth him selfe of bothe. Thirdly (moste Gracious Soueraigne) to admit the Catholique Religion, or at least to permit it, is your greatest safetie for your conscience. For as you are a Prince, so are you a Christian Prince, and therefore a champion, and (as the Prophet Esaie sayeth) a *Foster-father of the Church*; and as the Kings of Fraunce euen from Clodoueus, the first Christian Kinge of that Realme, haue beene called *Christianissimi*, for their good offices towarde the Catholique Church, and the kinges of Spaine, From Ferdinande, yea from Alphonsus, yea as some thinke, from Recaredus, for extirpating Arianisme, and propagating the Christian faythe, are surnamed Catholike; so the kinges of England, fro King Henrie the Eight, your Graces great vnckle, for his Catholike, & lerned booke, writtē agāst Luther, & other his most honourable seruices, vvhich he perfourmed for the Catholike Church, are called Defendours of the Faith, that is, the Catholike faith. Wherefore your Maiestie, first because you are a Christian King, Secondly because you are a *Defendour of the faith*, are to see that the right vvorship of God, and the true Christiane religion, be practised

cap. 49.

Genebrar l. 2.
Chron.
Baron, to 90
Annal.

Geneb l. 4.
Chron.
Sleid l. 9.
Georg. Lilium
in Chr. Angl.

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in your Realme. This the honour of God, vnder vvhom you raigne, this the good of his Church, vvhose Champion you are, this the saluation of your people, vvhole King you are, this the spiritual health of the body of your Realme, vvhose head you are, requireth. For if in any countrie it be true, that the inconstaunte people, changeth vvith the King, in England it is moste true, as vve haue seene by diuerse changes of religion, in this Vnhappie age: and so, in your Maiestie, lieth, to saue or not to saue your people, vvhich so admireth your authoritie, and Princely vertues, that your vvill is their lawe, and your law, their rule of religion. And vvhere can your Grace finde a securer haven, for the Saluation of your selfe, and your subiectes, then the Catholike Church? In vvich soe many Martyrs haue dyed, so many Doctours haue taught and preached, so many virgins haue liued in flesh, like Angells, and so many sainctes haue vvrought so straunge and vvorderfull miracles: by vvich so many heresies haue been condemned, so many Councils called, so many Ecclesiasticall lawes enacted, and such goodly order and discipline established: For vvith so many monasteries, Churches, Colledges, Vniuersities, and hospitalles, haue

to the King.

beene builded & founded. In vvth so many Emperours, Kinges, and Princes haue liued, raigned, dyed, and (as it is to bee hoped also) haue beene saued; and against vvhich, so many cruel persecutours, in vaine haue raysed forces, and vsed rormettes, and so many heretikes haue raged and railed; vvhich is descended frō the Apostles, & can proue a continuall succession of her pastours, and religion, from them, vnto this daye. Vvheras the nevv Church began but yesterdaye, and her Preachers vvith her, vvho also can not proue their mission, nor distinguish them selues from false Prophets; vvwhose doctrine hath all the markes of heresie, and is rather Antichristian then Christiā, plucking at Christes Diuinitie, spoiling him of many Honourable Titles, to vvit, Redeemer, Spiritual Phisitian, Lavv-giuer, Æternall Preeft, Iudge of the quicke and dead, equalizing euery Christian vvith him, making him an ignoraunt, desperate, and damned man: vvwhich hath nether Preeft, nor sacrifice, nor in effect, any sacramēt, no prayer, not so much as our Lords prayer, no, nor a sermon, according to their doctrine, nor any of the essential partes of Religion: vvwhich is blasphemous in many pointes against God, iniurious to State and Authoritie, fauourable to vice, and

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bending to Atheisme; all vvvhich pointed
I haue proued in this booke. But if your
Maiesties pleasure, or leisure, be not such
as by perusing this booke, to informe
your selfe, vvvhich is mooste likely to be the
true Christian religion; if it shall please
your Highnes, to commaund a conference
or disputation, vvvhich hath euer been
the vsual meanes to determine cōtrouersies,
(as appeareth by the disputation of
Helias vvith Baals Prophetes, of Christ
vvith the Ievves, of Sainct Paule vvith
Ievves and Gentils, and of the ancient
doctours in Councils, and out of Councils,
vvith Ethinkes and heretiques) your
Maiestie shall finde diuers of your Catho-
like subiectes, bothe at home and
abroad, vvho vvill present them selues
to such a disputation, if you shall but please
to cōmaund. Lastly suppose your High-
nes should persequute the Catholique
religion (as God forbid; so Glorious
Prince should receiue so foule a disgra-
ce) besides the dishonour vvhervvhere
your noble Crowne and Name should
be oblcured, besides that you can not per-
sequute this Religiō, but you must make
vvarre against your Noble progenitors
euen your Glorious mother, you should
sooner make a conquest of all the Countre-
tries about you, then extirpate this Reli-

9 Reg 18.

Jo 8. Act 7.

9 17. 18 19.

20 Aug ep.

47. Ruf. 1 hist

to the King.

gion; vvhose nature is to gather greater force, vvhē greatest furie, is armed against it. This Palme-tree (O Mightie Prince) the more it is pressed, the higher it growveth; this Camomile the more it is troden, the thicker it growveth; This vvallnut-tree the more it is beaten, the more frute-full it vvaxeth; this corne, by treshing, is seuered from the chaffe; This gold, by a ferie persequution, becometh purer, and brighter; This Arkē by a raging Deluge, mountethe the higher; Killing of Catholikes (moſte Clement Prince) is but cutting of boughes, from that tree, vvhich reacheth from ſea to ſea, and this cutting is but lopping, the tree aftervvards in height is taller, and in boughes fuller; and this ſpilling of Catholikes bloud, is but vvatering of Christs Vinyarde, in vvwhich, for one Catholike cut of, many an hundred ſpringeth vp in the place. Thoſe Neroes, Domitians, Dioclerians, and Maximians, cā beare vvitness of this, of vvwhich the laſte tvvoe, hauing gathered great force, and prouided all the Engines and Inſtrumentes of crueltie, that a cruel harte could deuife, made full accounte of a conqueſt of the Chriſtian race, and engraued this their preſumed victorie in Marble pillars in Spaine, vvith this Inſcription: *Diocleſ. Iouius, Maximin. Hercules, Caſſ. Aug.*

The Epistle

*Eusl. 8. c. 13. amplificato per Orientem & Occidentem Imperia
25. c. 29.*

Zon. 3. par.

Annal.

Sur. 10. c. die

10 Decemb.

Aldus Man

post Schol in

comm Cas.

Bar ann 104

Rom. & nomine Christianorum deletis, qui Remp.
eueriebant: But they counted their Chie-
 kins, before they vvere hatcht, triumphed
 before the victorie, gaue a blaze before
 their light vvent out, and exalted their
 hartes before their ruine; depriuing them
 selues of their Empire, for the disgrace,
 vvhich they conceiued in such a foyle,
 and dying a death so miserable, that it see-
 med the beginning of their Hell. And
 those your Predecessours, vvhoe haue per-
 sequuted the litle Flocke of the Catholi-
 ques of your Realme of England, vvould
 assure your Grace, if they vv ere liuing,
 that this litle parte of the catholike Chur-
 che, follovveth the nature of the vvhollet
 bicause not vvithstanding so many confis-
 cations of their goods, so many confin-
 ges, & imprisonmentes, and banishmen-
 tes of their parsons, soe many tortures,
 and deathes of their bodyes, Catholiques,
 and Catholique Preestes, are moe at this
 present in your Realme, then they vv ere
 fourtie yeares since. It must be true vvch
 saint Leo auoucheth: *Non minuitur perse-*
quutionibus Ecclesia, sed augetur, & semper Do-
minicus ager segete ditiori vestitur, dum grana
qua singula cadunt, multiplicata nascuntur: The
 Church by persecutions, is not diminished but
 augmented; and alvvayes our Lords feeld is clad

Ser in nat.
Apost.

vvith

to the King.

with a richer Haruest, vvhilest the graynes
vvhich falle, spring forth again more multiplied.
And the reason is, bicause that must be
perfourmed, vvhich Christe promised: *Mat. 16.*
Porta inferi non praeualebunt aduersus illam:
the gates of hell shall not preuaile against her.
Her enemies are dead, rotten and forgot-
ten, she standeth sure vppon a rocke, al-
wayes y^e more glorious, the more she is
assaulted. But I craue pardō most hūbly of
your Gracious Clemencie, for my tedious
petition. The miserie of our state, and
the importaunce of our humble supplica-
tion, required a longer, but your rare Cle-
mencie and humanitie (vvhich hath all-
ready vvonne you the hartes of your peo-
ple) demaunded a shorter. Vvherfore I
shall desire your Highnes, only to imagin,
that in this petition, your Catholique sub-
iectes are not alone; your noble proge-
nitours and Predecessours, your moste
Glorious Mother, all the Catholike Prin-
ces, to vvhō you are allyed, and their Ca-
tholike Countries vvhich border vppon
you, y^e vvholl Church of God, y^e Saintes
of your Realmes, the bloud of Martyrs,
shed in the same, & for y^e same, y^e miserie
of your moste ancient subiectes, your
Highnes honour & securitie, both for the
temporal & spiritual state of your Kingdo-
me, demaunde this also vvith vs. Yea this

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Pro. 21.

your ovvne selfe, so Gracious a Lord to-
vvardes all, requireth of your selfe: vvh-
fore vsing no other Intercessour, the your
selfe, vvee desire your Grace to harken to
your selfe, vvhich if it shall please you to
doe, vvee make noe doubt of our mooste
humble petition. In the meane tyme vve
shall pray to him vvhoe hath the Hartes
of Kinges in his Hande, to bend your
compassionate harte tovardes your Ca-
tholike subiectes, and so to rule it and in-
spire it, that you may be a King accor-
ding to his harte, that you vnder him may
rayne long and prosperously in the Real-
me of England, and hee by you in the
Church of England, and that so you may
raigne vnder him here for a tyme, as you
maye raigne vvith him herafter for all
eternitie.

*Your Highnes mooste humble and
obedient subiect*

MATTHEVV KELLISON.



TO THE CHRISTIAN READER.

TH E inanimate and vnreasonable creatures (Gentle Reader) bicause they haue nether sufficient knowledge to direct them selues to their ende, nether vwill to moue them selues vnto it, are by the prouident Gouvernour and Menager of all, indeuued vvith naturall inclinations, propensions, or instinctes, by vvhich they are caryed euery one directly to their ende, as though they knewe it, and desired it. For as the Arrowe, though it knowe not the marke, yet, bicause it is directed by one that knowveth it, flyeth as directly to it, as if it knewe it, and as swiftly, as if it vv ere in loue vvith it; so these creatures although they knowe not their ende, yet bicause they are directed by natural propensions, & instinctes, vvhich God, vvho vvell knowveth it, hath put into them, ayme all vvayes at their conuenient places, endes, and perfections, as if they not only knew them, but also moste earnestly desired them. The heauens, as vvee see, doe moue so uniformly, as though by common consent they vv ere agreed, to be the neuer erring dialles, vvhich measure our actions, and distinguish our tymes, and seasons. The sunne riseth at a iuste tyme, as if he vv ere Man-

The Epistle

nes cocke, to calle him up to his vvorke, and his candle also to giue him light by vvhich he may see to vvorke; and he setteth also at his tyme, putting man in mynde, that then it is tyme for him, to take his rest, and to cease, from labour. The Moone in her Chaunge, is vnchaungeable, and constante in her inconstancie; and bothe the Sunne and Moone, are so sure moderatours of tymes and seasons, that vvinter and Sömer, Spring, and the Falle of the leafe, neuer chaunge their order; not that these Planets know their time, but bicause they are moued by one that knowveth. Brute beastes as soone as they are able to nibble vppon the grasse, can chuse the hearbes, vvhich are most conueniēt for them, as though they vv ere cunning herbistes, and you shall seeldome or neuer see them dye of surfitting, or mistaking one hearbe for another: not that they knowve the vertues of Simples, but bicause God hath giuen them an Instincte of Nature, to take that vvhich is agreeable to nature. The byrdes of the ayre, Keepe a certaine, and a most conuenient tyme for breeding, and building; and their nestes they build as artificially, as if they vv ere Carpenters by occupation, and their youngones they feed vvith that discretion, as if they vv ere experte Nurces. The spider vvill not yeeld to the Fisher, vvho as coningly vveaueth his vwebbe, & placeth it as craftilie to take the flye, as he doth his netteto take y^e heedles fishes. The Bee vvhen the vvinde riseth, taketh claye in his mouth, leaste the vvind haue to great

To the Reader.

force ouer his litle body. I vwill say nothing of the
so vuell ordered common vvelthes of Bees and
Antes, nor of the staunge operations, of other li-
uing creatures, bicause of them I ame to treat in
diuers places of my booke. Planties and trees, seel-
dome, or neuer deceiue the husband man, but af-
ter the dead of vvinter, all vvwhich tyme they al-
so seemed dead, they send forth, first theyr leaues,
and after vvardes their bloomes, as messengers to
fortell the fruites, vvwhich for his labour in pru-
ning them, they meane to bestowve, vppon him.
And neuer shall you see them budd in the mid-
dest of vvinter, but in the spring only, vvhen the
ayre is so vvarme, that their yong ones can take
no harme; not that they knowve the moste con-
uenient tyme, but bicause God vvho Knowves it,
hath engraue such an inclination in them. But
more bountifully, hath the Allmightie dealt
vvith man, then vvith any other corporall crea-
tures, bicause he is more noble then them all, and
is an abridgement of all; for to him he hath giuen
vnderstanding to knowve his God, his Good, his
Ende, and Felicitie, and a vvill also, to desire and
pursue the same. And least his vnderstanding
should banger, in approving fals hood, for truch
and veritie, he hath engraue in it a naturall
propēsiō to veritie, and least his vvill should em-
brace euil, and badde for good, she also hath the
like inclination to good. In so much that, as the
eye seeth nothing but light or colours, and the eare
heareth nothing but sounde, so the vnderstan-

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ding aymeth only at truthe, and the vwill desireth nothing else but good; and as the eye can not perceue sound, nor the eare colours, so the understanding can not giue his assent to a knowen vntruthe, and the vwill can not affecte euil, as euil. Hence it is that vve can not vvith harte thinke that the crowe is vvwhite, or the svvanne blacke, bicause this is a knowen vntruthe, and vvhere nether the truth nor falsehood is apparaunt, there vve doubt, and suspend our Iudgement, vvwhich is the cause vvhy vve nether iudge the sandes of the Sea, nor the starres of the skye, to bee eue or odde in number, bicause vvee haue no more reason to thinke the one, then the other. The vwill in like manner can not affect a knowen euil, as euil, bi-

lib. de diuini
lib. c. 4.

cause her obieete is Good, and therfore Dionysius Areopagita sayed, that no man intendeth euil as euil, but euen then vvhen he embraceth vice, vvwhich is the greatest euil, he aymeth at some apparaunt good of pleasure, or profit, vvwhich he imagineth in that euil. Vvherfore all knowen Goodes, such as knowledg, vertue, & Felicitie are, euery man desireth and loueth euen in hisemie vvhom he hateth, though he like not of the difficulties, vvwhich are to bee deuoured, before he attaine vnto them. Vvho now vve vvould thinke that man, ether should or could approue errorrs and heresies, for true doctrine, and falle in loue vvith vice in vvwhich is no true goodnes to be liked? But nothing is so good vvwhich may not bee abused. God hath giuen man freevvill, not to

to the Reader.

sinne, but to merit, vvh^{ch} if hee had not, his vvel-
doing vvould deserue no God a mercie, and his
euil deeds should be vvorthy no blame, bicause
they vvho of necessitie do othervvise then besee-
mes them, are rather to be pitied, then blamed.

And yet from hence proceedeth all iniquitie,
from vvhece, vertue, merit, and laudable actions,
should haue had their source and beginning. He
hathe grafted in our nature passions of loue, feare,
anger, and such like, that by loue vvee might im-
brace Good, by feare, auoid euil, and by anger,
chastice vice and euil: and yet vvilest vve giue
passions the head and bridle, passions rule, reason
is ouerruled, man is ouerthrowvn, and ruined by
that, by vvhich he should haue stooode. He hath
imprinted in vs a naturall loue, and liking of
Beatitude, in so much that no man is so barba-
rous, vvhoe, if you aske him vvwhether he vvill
be happy or noe, can, or vvill say, noe, vvith harte
and mynde. Vvherfore saint Iustine sayeth, I. II. Trin. c. 116
that the Iester, vvho promised that he vvould tell
euerie one the thing vvhich his harte desired, had
hit the nayle on the head, if he had sayed, omnes
beati esse vultis, miseri esse non vultis: you
vvill all be happie, miserable you vvill not
bee; and yet vvilest by this naturall propen-
sion, vvee seeke for felicitie in honours, ritches &
pleasures vvhere it is not, and not in God, vvhere
it is, that is made our bane vvhich should haue
beene our good. And so God hath bountifully be-
stowved on vs vnderstanding, vvholly bent to

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truthe, and only to truth, and yet by abuse, that is made the fountaine of all errorrs, vvhich should haue been the of-spring of verities. For vvhilest like *Aesops* dogge, vve snatch at the shadowe, instead of the flesh, that is, seek after truth in those thinges in vvhich is no truth at all, but only a shew and shadowe, vve make our naturall propension vvhich vve haue to truthe, a cause of our errorr, vvhich should haue been our best direction, and vvvith as great a vehemencie vve embrace our errorrs, as vvee are propense & prone to truthe, euen as that dogge, the more greedily leaped at the shadow, the more desirous he was of the flesh. And hence proceed Idolatries, superstitions, sectes, and heresies, to vvhich vve vvould neuer giue so obstinate an assent, did vve not imagin some truthe to bee, vvhere only is deuite and errorr. He hath giuen vs also a vvill, vvholly bente to Good, and altogether auerted from euil; and yet vvhilest vvith those foolish byrdes, vvee pecke at *Appelles* painted grapes, that is seeke after good in pleasures, ritches, and honours, vvhere is but a painted heve of good, vve embrace vice our greatest euil, instead of our greatest good, and so much the more greedily, by how much vve are more inclined to Good. And hence proceed fornicatiōs, aduouteries, theftes, and murders, vvhich vve vvould neuer desire so vehemently, did vve not apprehēd in them, Good, that is pleasure, or profit. So that the bāgers of our vvill, proceed only from mistaking of badd

to the Reader.

add for good, and the errours of our understanding, proceed not from any prones which wee haue to untruthes, but from mistaking of appearance, for true verities. And this is the cause (moste gentle Reader) why I haue made so exacte a suruey of the new Religion, because I know thy understanding to be so naturally inclined to truth, and so aueried from all untruthes and errours, that to lay open unto thy view, the manifold and grosse absurdities, which it impliyeth, is to refute them, and to make them knowne unto thee, is to dissuade thee from the. For truly I finde many pointes of this religion, so opposit to light of reason, that I dare auouch, that noe man can be either Lutherane or Calviniste, vnles he vwante witte, or hauing wit, enter not into consideration, or be carryed away with passion, or partiall affection. I will not deny but that many a good witte may be found amongst the Professours of this Religion, but yet I saye, that these good wittes, if they layed a side passiõ and partialitie, & would vouchsafe also to enter into due consideration, could be neither Lutheranes nor Calvinistes, because so euident untruthes, the understanding can giue no assent nor approbation. And what more euident untruthe then Lutheranisme or Calvinisme? First of all their preachers can say no more for prooffe of their authoritie or doctrine; then Simon Magnus, Ebion, Cerinthus, Basilides, Nestorius, Eutiches, Arius, Vvicleph, or any other heretike could haue sayed, and euerie false prophet here-

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after may saye, preach he neuer so absurdely, as I haue demonstrated in my first booke moste evidently. For neither can they proue their mission to be ordinarie by succession, nor extraordinary by miracle, and so if you giue eare to them, you must bynde your selfe to harken to all false prophets, vvhich will say and sweare that they are sent from Christe, and if you put them to the prooffe of their mission, they will say you are partial, vvhich reiecte them, and yet receiue Luther and Caluin, vvhich can not proue their mission: But no man can with any shew of reason admitte all false Prophets, because some of them teach contraries, ergo he can not haue reason to receiue Luther and Caluin, as the true Messengers and ministers of Christe, and consequently, he can not in hart receiue them, because the understanding can not approue anything for vvhich she hath no probable reason. secondly their doctrine, if it bee well considered, is as evidently false, as that vertue is vice, or blacke is white, but the understanding (as is already proued) can not approue manifest false-hood and euident vntruthes, ergo noe man of understanding and consideration, can admitte Luthers and Caluins doctrine. Now that their doctrine is evidently false, I can not only evidently, but also easily proue. For to a Christian it is euident, supposing the veritie of Scripture, that heresie is error and falsehood, but in my second booke I haue demonstrated, that all the markes of heresie, agree as fitly to this new doctrine, as to Arianisme.

to the Reader.

any olde heresies, ergo to a Christian it is euident,
that this new doctrine is errour, and consequēt-
ly, it can not bee approued by a Christian of Iud-
gement and consideration, bicause the understan-
ding can not giue assent to an open vnttruth. It is
euident also to a Christian that Antichristian
doctrine, which is dishonourable, and repugna-
nt to Christe, can not be true, but Lutheranisme
and Calvinisme, is altogether opposit to Christe,
bicause it pulleth at his diuinitie, and makes him
neither Redeemer, nor spirituall Phisitian, nor
law maker, nor eternall Preeft according to
Melchisedechs order, nor Iudge of the quicke and
the dead, but rather equalizeth euerie Christian
to him in grace and sanctitie, and maketh him
ignoraunt, fayneth him also to haue despayred, at
length bringeth him to hell and damnation, and
hateth all thinges which haue beene beloued of
him, or belonging to him; all which the third
booke conuinceth, ergo a Christian of vvitte and
consideration, can not in harte brooke such a reli-
gion. In like manner to a Christian yea to euery
man that beleeueth that ther is a God and reli-
gion, it is euident that Religion can not stande
without Preestes, sacrifice, sacramētes & prayer;
but it is euident also, that in the newe religion,
none of these essential partes of religion can be
found, especially according to the doctrine of the
same Religion, as my fourth booke maketh mani-
fest, ergo a Christian of vvit and deuue consi-
deration, can not approue it for true Religion. Li.

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kevvise it is evident to reason, that all lawfull
authoritie is of God, that Princes lawves bynde,
that their tribunals are iuste and lawfull, and
that correspondēce betwixte the Prince, and sub-
iectes, and betwixte one subiect and another is
necessarie to uphold societie, to which God and
nature encline us, all which is proved in the fifth
booke, but the reformed doctrine, despoileth Prin-
ces of authoritie, bringeth their lawves and tri-
bunals in contempt, and ruineth all societie, as
is evidently also proved in the same booke, ergo
man of common sense and iudgement, vvhoe en-
tereth also into a deue consideration, can not with
harte admit of this religion. Lastelie, as evident it
is, that this newe religion is absurd, as that God
is not the autour of sinne, and the only sinner, that
he is not unreasonable, cruel or Tyrannicall, but
according to the reformed doctrine, all these blas-
phemies are verified of God, as my sixte booke tea-
cheth, ergo the reformed doctrine is evidently
absurde. Vice also, and Atheisme, by light of rea-
son, are evidently Knowne to be repugnaunt to
reason, vvhetherfore seing that this newe Religion
leadethe to all vice, and Atheisme, and that by
many pointes, and principles of the doctrine of the
same, as is in my seuenth and eight booke demon-
strated, it is an evident absurditie, evidently repu-
gnaunt to reason, and consequently can not be ap-
proved by a man of reason and consideration, be-
cause the understanding can no more assente vnto
an evident vnt ruth, then can the vwill affect

to the Reader.

And like of euil, as euil, as I haue already proued.
Wherefore (most gentle Reader) if thou bee a Catholike, and vouchsaſſe to peruse my booke, I hope thou shalt bee more confirmed, if thou bee a follower and professor of the late and new religion, when thou seest the foule absurditie of thy owne religion, and the plausible veritie of the Catholike, I hope thou wilt reiecte the one, & embrace the other; bicause my booke will make manifest vnto thee, bothe the one and th'other.
At least, as this I intended so this I haue endeouored. And if my intended purpose be vuell brought to passe, God was the Principal Agent, I only his vnueldy instrument, and so he only it to be prayſed; if ill, myne is the faulte, yet such as I hope shall be excused, bicause it was not voluntarie. If thou reape commoditie by my labours, I counte them well bestowed, bicause they haue the reuward I looked for: if thou doe not, yet are they not losse, quia aliquid est voluisse, bicause some thing it is to haue desired thy good, and I haue taken no more paynes then thy good deserued. If the stile of my booke please thee, not, refuse not gold, bicause it is ill fashioned, and remember, that though the autour bee thy countryman by byrthe, yet he is more a straunger then an English-man by educatiō. If thou fynde faultes in the printing, yet fynd not faulte vwith the Printer, he knew what he did, bicause he understood not what he printed; and I had not the leisure alluayes to ouersee his labours. If I seeme

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to speake to sharpeby some tymes, it is not for any toothe against any person, but for hatred of heresie. And if thou take this my impolished worke in good vvorthe, thou vvilte giue me the occasion and courage to take in hande another, in vvhich I shall explaine (as I haue in parte already) and make as plaine, and plausible, those pointes of the Catholike Religion, (to vvit Indulgences, Merit, Satisfactiō, vvorship of Saintes, Images, and Reliques, vvith many such other) vvhich seeme to the deceiued, to imply iniurie to Christe, or absurditie, as I haue discovered the grosse errorrs of the Neuve Religion. But now for a Vale and freindly farevvell, I beseech the to take this counsaile at my handes. Build not vppon that, not so flattering, as false opinion, vvher vvith many vse to comforte them selues, to vvit that thou maiest be saued in any religion. My second booke vvill assure thee, that vvithout a true and intier faith, it is impossible to please God, and that out of the true Church, there is noe saluation: As God is but one, the truthe but one, so his Religion, Church, and vvorship is but one. This Church and Religion is not to be found amongst the reformers, as my second booke vvill tell thee, bicause it hathe all the markes of heresie: It is only to be found amongst the Catholikes, vvho are Nicknamed Papistes, as thou mayest see by the same booke, and by some chapters of the first booke, and by other partes of the other bookes, evidently demonstrated. The Catholike Church then is the haven of Secur-

See the second
booke, and 4.
chap.

to the Reader.

tie, to vvhich thou must repayre, It is the porte of Saluation, the Arke vvhetherin Noe lodgeth & his familie, that is Christe and his faithfull people, It is the barne vvhether the good corne is layed up, till the vvinovving day, It is the folde of Christes Sheepe, The pillar of truthe, The treasure-hovuse of Christes Graces, The Shoppe of spiritual Negotiation, The lande of promise, The paradise of the second Adame, The Temple of the second Salomon, The mysticall body of Christe, The terrestrial heauen of those that hope to be blessed, The only vvay to life euerlasting. If then thou desire to be free from tempests, and contrarie vvindes of disagreeing heresies, direct thy ship and saile to this quiet haven; if thou vvilt not make shipvvake of thy soule, fly to this porte of Saluation; If thou vvilt not be drowned in the deluge of sinne or Infidelitie, haue recourse vnto this Arke, out of vvhich none can escape damnation; If thou vvilt be of Christes chosen corne, repose thy selfe in this his barne, vvh^{ch} is the only place of purging from the chaffe of sinne; If thou vvilt be one of Christes flocke, ronne to his folde, that thou mayest be fedd vvith his sheepe; If thou vvilt be sure of the truthe, keepe thy standing vppon the pillar of truthe; If thou vvilt bee enritched vvith Christes spiritual treasures, this is the treasure hovuse of all his graces. If thou vvilt traffique for heauen, and heauenly merchandise, enter the Shopp of Christe, I meane his Church, the only place of merit, and Christian negotiation; If thou vvilt be pertaker of Christes promises, dwell in

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the lande of all his promises; If thou wilt enioy
salicitie, enter into this Paradise of the second A-
dame; If thou wilt honour God with true sa-
crifice and worship, this is the only Temple, out
of which nether prayers, nor oblations, nor sacri-
fices, are pleasing; If thou wilt receue any in-
fluence, and motion from Christe the Head, incor-
porate thy selfe to the Church his mystical body,
and if thou wilt bee partaker of his spirite, who
is the soule, and life of this body, dismember not
thy selfe, that thou mayest be a lively member; If
thou wilt enioy the blisse of Angels in the up-
per heauen, enter first into this lower heauen, out
of which is no hope to ascend to the higher; If thou
wilt attaine to life everlasting, passe by the
Church, it is the only waye; If thou wilt become
of the Church triumpheant, bee first one of the
Church militante; and if thou wilt haue God
for thy father, take his Church for thy Mother.
Nothing more dangerous then to liue out of this
Church, and no surer damnation, then to dy out
of this Church. Be not carelesse therfore in seeking
out this Church, and when thou hast found it,
differre not thy entraunce. It is thy greatest af-
faire, and a matter of most importaunce, because
theron depēdeth, not a temporall state of thy body,
but eternall saluation, or damnatiō, both of soule
and body. Farewell, and pray for him that
wisseth thee well, and prayeth for thee, that
thou mayst do well. Iul. 18. an Dom. 1603.

MATTHEW KEL.

THE



THE FIRST BOOKE

CONTEINETH A SV-
uey of the groundes and foridation of
this new religion on vvhich it may
seeme to relye: vvhich ether are the
authoritie of their preachers, or the
evidence of scriptures vvhich they al-
leage, or their private spirit, or credible
and probable testimonies, or some visi-
ble iudge vvho determineth of con-
trouerfies: for vvant of vvhich it is pro-
ued that if vve receiue this new reli-
gion, vve open the gappe to all hereti-
kes and heresies.

*The first chapter examineth the mission of the
preachers of this new religion, and proueth
that they cannot proue them selues to be sent
from Christ, and that consequentlie vve can-
not give eare vnto them, vnles vve vvill har-
ken also vnto all false prophetes.*

HARDLIE shall vve fynde
a subiect so disloyall, or priua-
te man so imprudent, vvho
vvill arrogate vnto him self the
honourable office of an Imbafladour, to
deale betvvixt Prince and Prince in de-

A survey of the new religion:

nouncing vvarre or offering peace, or
in establishing a new league or rene-
wing an olde, vnles he haue authoritie
from his Printe in whose name he dea-
leth, and canne by letters of credit or
other tokens make an euident remōstran-
ce of his legatine power and commissiō.
For if he goe vnles, he abuseth his prin-
ces name, and if he cannot shew his co-
mission, he runneth on a sleeueles arran-
de. If this be so (as experience teacheth
vs that it is so and reason telleth vs that it
must be so) and that betwixt man and
mā: we haue noe reason to thinke almi-
ghtie god to be so deuoid of princelie pru-
dence, as to sende his Apostles and prea-
chers to denounce his vwill and impart
his minde to his people, and not to giue
them with all letters parentes of their
cōmission; or to be so vnreasonable as to
bynde vs to giue credit or audiēce to such
Inbassadours, vwho cāne only bragge of
their ēbassage but cānot by any probable
proofes ascertain vs of it: for so we might
imbrace a false preacher and Apostle
vwhen in deed we haue a levd and lying
prophet by the hand. This Moyse well
knowing, neuer dreamed of that great
embassage in vvhich he vvas sent from
God to Pharaō to deale for the deliuerie
of the oppressed Israelites, vntill God had

called him and tolde him that he intended to send him, knowinge that if he should haue gone vnset he should haue shouled his lord and masters name. Aaron also durst not aduenture vppon preeftlie function, before that Moyles by Gods commaundement, had consecrated him whose example Sainte Paule proposeth vnto all pastours as necessarie to be followed saying; *Nec quisquam sumit sibi honorem sed qui vocatur à Deo tanquam Aaron;* Neither doth any man take vnto him selfe honour but he vvho is called of God as Aaron was. The prophetes like vvaise presumed not totell vnto the people gods mynd and vvill nor to fortell the thinges to come, of vvich god vvoulde haue his people for vvared, vvith out an expresse commaundement from god as maie appeare by the prophete and beginninge of their prophecies. And those immortall creatures vvich are by nature spirites are by office called Angels, bicause they are sent from god as his legates, and imbassadoures, for so much the grecke vvord *αγγελος* imylyeth from vvich our English vvord *Angel*, is deriued. Vvherfore the Angel that came to Daniel declareth vnto him his commission before he telleth him his message. *Daniel (saith he) sta in gradu tuo nunc enim missus sum ad te: Daniel stande in thy stepp for*

Exod. 28.
Leuit. 8.

Mat. 23.

Daniel.

4. *A suruey of the new religion:*

nowe I am sent vnto the. And sainte Luke
deteribing that great embassage of the
Archangel Gabriel vnto the blessed vir-
gin Marie, saith that he vvas, *sent from God*
into a citie of Galilie vvhich vvas called Naz-
areth vnto a virgin despossed vnto a man vvhose
name vvas Ioseph. In like manner S. Iohn
Baptist the precuriour of Christ and mo-
re then a prophet of God, vvhonot only
for told the Messias but also poynted him
out vvith his finger, is called an *Angel*,
not bicause he vvas an Angel by nature
as Origen imagined, but bicause he vvas
an Angel by office as beinge sent to make
the vvaie and to prepare it for the Mes-
sias. Yea Christ him selfe vvould not vn-
dertake the office and function of a Mes-
sias and Mediatour before he vvas sent
by his father: *For I (saith he) came not of*
my selfe but he sent me and therfore he saith
his doctrine is not his ovvne but his fa-
thers because although he preached the
same, yet bicause he preached it in his fa-
thers name vvho set him he calleth it his
fathers doctrine. And as Christe vvas sent
fro his father sovvre his Apostles fro him,
els had not their name agreed to their
person, bicause the vvorde Apostle co-
meth of the greek vvord *ἀποστόλος* vvhich
signifieth a messenger or Imballadour.
And if they had not been sent they could

Luk. 1.

Malach. 3.
Mat. 11.
Ciril. l. 1 in
Jo. c. 17.
Beda in c. 1.
Mar.

Jo. 8.

Jo. 16.

Jo. 20.

not haue preached, bicause as faith and religiō is reuealed only by God, so none can haue authoritie to preach it but from God *Matth. 18.* accordinge to that of S. Paul: *How shall they preach vnles they be sent?* *Rom. 10.* And as it is proper to all true Apostles not to presume to preach before they be sent, so is it as common to all false Prophetes to rōne before they be sent, and to preach their ovvn' fancie vwith out mission, or commissiō; vwho therefore in diuers places of scripture are saied to come but neuer to be sēt, *All they* (saith Christ) *who came before me are theeues* *10. 10.* *and robbers.* Vwhere you must note that he saith not all they vwho vvere sent, bicaule Moyse and the prophetes vvere sēt before him, and yet vvere nether theeues nor robbers, but he saith, *all they that came before me, are theeues and robbers*, that is vwho came of their qvvn heades nether sent nor commaunded, by cause they stole authoritie frō God, and arrogated that vnto them selues, vvhich he neuer gaue them, vsing & abusing his name and crying that the lord saith so vwhen he neuer sayed so nor ment so. Of vvhich kinde of theefe our sauiour speakinge noteth him vwith the same marke of a false Prophet vvhich is, comminge. *A theef* (saith he) *doth not* *10. 10.* *come but to steale and kill.* The like manner of speech vseth saint Paul saying; *If he that* *2. Cor. 11.*

6 *A surveye of the new religion:*
cometh shall preach unto you any other Christ.
To be breefe he that cannot lie bicause
he is the prime and first veritie, and will
not lie bicause he is goodnes it self, giues
vs this marke to knowv a false Prophet
by *Beuvare* (saith he) of false Prophetes, but
vvhath marke doest thou giue vs (o lord)
to knowv them by, that vve maie take
heed of them? *Vvhich come* (saith he) *unto*
you in the garmentes of sheep but inwardlie are
rauening vvolues. So that if any preachers
come only, that is, come vsent they are
theeves that steale authoritie vvhich vvas
neuer giuen them, and they are false Pro-
phetes vvhich conne on their ovvn hea-
des before they be sent, and preach their
ovvn deuises, before they haue commis-
sion. If then our new reformers and Pro-
phetes of the lord (as they call them sel-
ues) be sent frō god (as they saie they be)
to reforme the church not onlie in man-
ners, but also in faith and religion, lett
them tell vs their mission and thev vs
their commission, and vve vwill reuerence
them as the messengers, and respect them
as the Imbassadours and Angells of god.
But if they come on their ovvne heades
or cannot giue vs assurauce that they are
sent from god they must pardon vs if vve
giue not care vnto them: for if they be
not sent they haue noe authoritie to dea-

Mat. 7.

he vvith vs, and if they cannot proue their mission vve haue noe vvarraunt to deale vvith them. Tvvoe manner of missions vvich god vseth in sending preachers vnto vs I fynde in holy vvrite, vvich also haue bene practised in the church of god, the one an extraordinarie the other an ordinarie mission. The extraordinarie mission is made immediatly from god, the ordinarie mission god maketh by meanes of some other vvhom he hath sent immediatly from him selfe. For as god ordinarilie doth nothing immediatly by him selfe, but by meanes of secōde causes, causing light by the sonne, and heate by the fire, producing frutes by trees, men and beastes by some of their ovvne kinde, yet he doth not so tye him selfe vnto his creatures, but that some tymes extraordinarilie he vvorketh by him selfe vvithout any concurrence of them as he did vvhen vvith a vvorde, or touche, he restored health, vvich ordinarilie he doth by phisitions and secōd causes, so likvvise ordinarilie god sendeth pastours and preachers, and giueth thē authoritie by others, yet sometymes also extraordinarilie he sendeth them immediatly from him selfe. As for example: Moyse and Aaron in the olde lawe vvere sent immediatly frō god to recall his people out of Ægipt, and

to rule and gouerne them in matters of religion; but the highe preestes vvhich succeded Aaron and vvere consecrated by him and his successours, vvere sent by an ordinarie mission. In like manner in the newe lawe, saint Peter and the rest of the Apostles vvere called and sent extraordinarylie & immediatlie from Christ but they vvhich succeded the Apostles and vvere ordained by them by imposition of hādes and other ceremonies, vvere sent by an ordinarie mission, bicause oure sauour Christe vvhem he instituted his Apostles did also appointe a cōtinuall order, by vvhich others should succeed them in their offices, vvhich vvas imposition of hādes by a Bishop lawfullie consecrated. and so the Bishops vvhich now are, maie trulie affirme that they are sent from Christe to rule & gouerne his church, bicause they are consecrated & instituted by the order vvhich Christe hath appointed and they succeded the Apostles vvhom Christe immediatlie sent to preach, teach, and minister sacramentes. Nowv betvvixte these twoe missions, this amongst others, is one difference; that an extraordinary mission must be proued by miracles or plaine prophecies, els euerie one maie bragge that he is sent extraordinarylie and noe man shall controlle

him, but an ordinarie mission needeth
 noe such prooffe, and therefore he vvhoe
 is sent by an ordinarie mission if he can
 shew that he vvas instituted by the or-
 dinarie meanes vvhich Christe hath lefte
 in his church, and that he succedeth them
 vvhoe vvere counted lawfull pastours
 and preachers, he giuech sufficient testi-
 monie of his ordinarie mission & com-
 mission. If then oure new preachers be
 sent by an ordinarie mission lett them
 shew their succession & tell vs the pede-
 gree of their predecessours that vve maie
 see vvhoe vvere bishops before them, and
 vvhoe consecrated and instituted them,
 and vvhoe gaue them commission and
 authoritie to entermeddle in the rule and
 gouernment of the church: for so Christe
 ordinarilie sendeth preachers & pastours
 to his church. Thus Turrullian vrged *prescr. c. 32.*
 the heretikes of his tyme. *Let them (saith
 he) shew vs the origen of their churches, let
 them unfold the order of their bishops vvhich
 by successors, so runneth on from the beginning,
 that the first bishop haue for his antour and pre-
 decessour some one of the Apostles or apostolicall
 men vvhich lived in the Apostles tyme, &c.
 As the church of the Smyrneans doth register
 Polycarpe placed by Ihon, as the church of the
 Romans hathe Clement ordained by Peter, &c.*
 To this prooffe S. Augustine putteth the

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*con. partem
Donati.*

heretikes of his age: number (saith he) the
preestes euen from Peters seate and looke vvhich
to vvhich succeeded in the order of those ffathers.

*con. ep. fun-
damenti c. 4.*

And in an other place he saith that this
succession of preestes is the thing, vvhich
holdeth him in the catholike church, bi-
cause he kneve, that there is the true
Churche, vvhether is true religion, there
true religiō, vvhether true pastours to teach
it, and there true pastours, vvhether one suc-
cedeth to another by an ordinarie succe-
sion. And thus vve must vrge our newe
reformers to declare vnto vs the pede-
gres of their ancetours, & to shew vvhether
be the predeceffours to vvhom they bee
successours, if they vwill haue vs to admit-
te them as the ministers of God sent by
an ordinarie mission. But this they can
never doe for vvhether I praye yon vvas the
immediate predeceffour of Luther and
Caluin? or vvhether vvas hee that made the
first superintendent in Inglande? I am sure
and all the vvorld, yea they them selues
vwill vvittnesse, that they are noe succes-
sours to the catholike bislopes and pa-
stours, because they degenerate frō them
altogether, and they vvhere faine to con-
temne & disobey them before they could
open their mouthes in pulpites. Yea our
pastours vvhere so farre from ordaining
them, or instituting them & giuing them

authoritie, that they cried out against the
as newe startuppes, cōdemned them for
heretikes, Antipastours, and newe, yea
falle Apostles. Nether can they deriue the
selues from any other lawfull pastours for
before they them selues tooke vpon
them the name and office of pastours,
there vvere none at the tyme of their ri-
sing, but oure catholike pastours. Yea as
in the next booke is proued, they cannot
deriue their descente from ancient here-
tiques, bicause in all poyntes they agree
not vvith anie of them; and if they could,
yet vvere not that sufficiēt, for they vvere
counted & condēned for arrāt heretikes,
and intruded them selues as these men
doe into the true pastours offices, & vvere
the selues as these men are, the first of their
familie, succeding to noe predecessours.
Here they fynde the selues much pressed,
& knowe not I dare saie, vwhat to ansvv-
ere, but yet they vvill playe smalle playe
rather then sitte out, and vvill make
harde shifte rather then noe shifte, and
shape a mishapen ansvvere rather then
noe ansvvere. And vwhat is that? They saie
that the Apostles vvich vvere the first
bis hops, & pastours, had for a tyme their
lawfull successours, but at the lengthe the
Churche failed and the pastours vvith it,
& vvith them the succession decaied; but

yet afterward Luther & Calvin reuiued
this dead Church againe, & restored the
pastours: And so (saie they) vve succeed
the Apostles and their immediate succes-
sours, but by interruption of manie hun-
dred yeares. But this God knowes is a
poore shifte & a stale shifte. For this was
the answer of the heretikes of Tertul-
lians tyme, against vvhome he vseth noe
other argumēt then the absurditie vvhich
followeth so absurde an answer. Then

f. presb.

“(saie he) truth vvhich vvas imprisoned
“expected Marcionites her redeemers and
“in the meane tyme pastours preached
“falsly, and the christians beleued erro-
“niouſlie, manie thousandes vvere vvrone-
“glie baptized so manie vworkes of faithe
ministred a misse, so manie christmes evil-
lie vvrought, so manie preest-hoodes and
ministeres not rightlie done, so manie
martyrdoomes all in vayne. The like maie
be saied against Luther, Zuinglins, Calui-
ne, and other newe Apostles of this tyme
If the Church failed before youre com-
ming, then she expected manie hundred
yeares for you in particuler, then all mi-
nisterie in the Church vvas all this vvile
vvronge, preaching & teaching vvas false,
they vvho boare the name of true pa-
stours vvere not so, that societie vvhich
vvas dispersed throughout the vvorld

It was counted the only christiā Churchē
and was persecuted for the same by the
deuill & his ministers, was a synagoge of
the deuill, established and vpholdē by the
deuill; & so one deuill psecuted another,
all martyrdomes in that Churchē were
in vaine, all actes of religiō were supersti-
tious, all conncells vvhich were gathered
in this Churchē, all pastours that ruled in
it, all doctours that vvrote & taught in it
and for it, deceined, & were deceined.
Happie then was the daie in vvhich Lu-
ther leaped out of his Monasterie, diso-
beied the Pope & Churchē, and hauing
gotten a yoke fellow, out of a cloy ster of
professed and vowed virgins, deuiled a
newe religion to cloake his villanie. And
could not Christe all that vvhile fynde
out a man fitte to restore his Churchē frō
death to life? was there noe Ambrose,
noe Austine, noe Hierome, noe Gregorie
fitte for such a purpose? and was Luther
the only man vvho for learninge & vert-
ue (thonghe he were an apostata) was
according to God his harte and likinge,
vvhome God vvished for, & expected so
longe? But if I demonstrate that the true
Churchē cānot die nor decaie, thē is their
Churchē a bastarde synagoge vvhich as
they saie once flourishing in the Apostles
tyme, and after their tyme also for some

smalle tyme, and aftervvardes died for
 noe litle tyme, but rather for some hund-
 red yeares: or else they must of necessitie
 shewe a succession of their Churche and
 Religion from age to age; & of their pa-
 stours from pastour to pastour; and if they
 canot they are not sent by an ordinarie
 mission bicause they succeed to noe pre-
 decessours but are the first of their fami-
 lie. This I haue demonstrated in the secōd
 booke as the reader maie see if he please
 to tounne ower a fewve leaues; & so heare
 I maie suppose it, & supposinge conclude
 that they are not sēt by an ordinary missiō
 bicause they succeed to none. But if this
 ansverre vwill not serue as a blinde man
 maie see that it doth not, then they haue
 another in store: and vwhat is that? they
 saie forsooth that they are true successours
 to the Apostles and that they haue their
 predecessours vvhoe beleueed as they
 doe, ruled the Church, ministred & recea-
 ued sacramentes, but secretly, & inuisibly
 bicause their Churche it selfe vvas all that
 tyme inuisible. And so if you demaunde
 of them vvhoe vvere their predecessours,
 they vwill ansverre that they had prede-
 cessours but they vvere inuisible. This is
 another blinde shifte of theirs vvhich I
 shall refute in the next booke at large.
 Heare onlie I demaunde vwhether this in-

Chap. 3.

Chap. 3.

inuisible Church vvas inuisible to them
selues, or to papistes only and paganes
whoe vvere not of their religion. If it
vvere inuisible to them selues, how can
they tell that ther vvas anie religion li-
ke to theirs before their tyme, or that
there vvere anie pastours of their kinde?
for that vvhich vvas inuisible vnto them
coule not be seene of them, and so vvee
are noe more to beleeue them in sayinge
that they had a Church & pastours be-
fore Luthers tyme then a blynde man that
vwill determine of coulours. If they saie it
vvas inuisible only to papistes & paganes
& others vvhich vvere not of their Church;
then as it is like, Luther and Caluine
whoe vvere members of that Church
knev vwell the pastours to vvhome they
succeeded, & of vvhome they receaved
authoritie. Lett them telle vs then vvhoe
they vvere else vve cannot receiue them
as ministers of God sent by an ordinarie
mission, bicause they can not shevve vs
their predecessours to vvhom they suc-
ceeded. Thus I haue plainlie proued
that these men are not sent by an ordi-
narie missiō bicause they succeed to none
vvhoe vvere their predecessours. Vvhat
now can they saie vvhy vvee shoulde not
relecte them as false prophetes, vvhoe ro-
ne before they be sent & preache before

Ephes. 4.

Chap. 5.

they be called to that function? They will
saie as often tymes they doe, that they
were sent immediatly from Christe by an
extraordinarie missiō. But then we must
put them also to the prooofe of this their
mission. And first of all in sayinge that
they are sent extraordinarie, they be-
raie the selues to be those Apostles which
ronne vnent, bicause it is manifest in scri-
pture that Christe appointing Apostles,
ordained a succession of pastours to the
ende. For as he instituted a visible Chur-
che which is neuer to faile or falle (as
I shall be in the next booke demonstrated)
so did he appoynte ppetuall gouernours
& pastours to gouerne & rule this Church
in a visible manner as there also I shall be
proued, else I should that visible & goodlie
misticall bodie of Christe, haue bene lefte
headlesse vvith out a visible head, and
bicause the same pastours could not alvv-
aies lyue to gouerne the Church visible,
it follovveth that Christe instituted a suc-
cession of them, & consequently that
Christe sendeth none to rule it his Chur-
che but by succession to some others by
vvhome they were ordained & institu-
ted, & therefore he that enters into the
gouerment of the Church and not by
this entrie, and dore of succession, he is a
theefe that seeketh vvindowes, corners,
& by-vvaies

& by-vvaies as them selues doe, vvho bicause they meane noe good, dare not enter into the house as honest men doe by the ordinarie vvaie. Let not then the reformers bragge of their extraordinarie mission bicaule Christe hauinge instituted a perpetuall succession of ordinarie pastours meaneth not to sende any extraordinarie preachers, rather they maie be ashamed of their monstrouse natiuities for they are like vnto those heretikes of vvhom Optatus speaketh *qui de se prodigiosè nasci voluerunt: Vvhich vvould be borne of them selues prodigiously vvithout any ffather or mother.* They are like to Victor the Donatiste vvho as Optatus affirmeth vvvas a sone vvithout a father, & a disciple vvithout a master. They are not vnlike the Nouatianes vvho as saint Cipriane auereth, *Nemini succedentes à seipsis episcopi ordinati sunt, Succeding to noe man, they vvvere ordained bis hops of them selues.* But lett vs giue them leaue to saie at least that they vvvere sent extraordinarie, that so vve maie see better howe they canne proue their extraordinarie mission, and howe vve can disproue the same. First I demaunde of them vvhere they read in scripture that after Christe had established a succession of pastours to gouerne his Church to the ende, howvould sende somtymes extraor-

l. 1. cont. P. 2.

l. 2. cont. P. 2.

l. 1. ep. 8.

Ephes. 4.

*Mat. 16.**Second booke**chap. 5.**Mat. 23.**Gal. 2.*

dinarie ministers to put them out of office, & to enter into the gouernment of the Church to reforme all absurde abuses: for if they can not bring scripture for this they are not to be credited, & that by their owne confession. But I knowe they can not alleage anie one lyne of scripture for that purpose, and I am sure, & they are not ignorant, that Christe saied he builded his Church vppon a rocke so that it should not need the repairinge of these newe masons, & established a kingdome and consequently gouernours which should continue for euer and so should need noe innouation, which pointe hear after shall be more amplie proued. But suppose that our sauour had foretolde the fall & ruine of his Church & ordinarie pastours, and had forewarned vs of newe Apostles & pastours to be sent to make a reformatiō, yet seing that God hath also warned vs of false prophetes vvhoe vill falselie prophetic in his name vvhetheras he sent them not, & vvhoe shall deuine & foretell lyes & vanities saying that the lorde sayed so, and seinge that the Apostle comaundeth vs vvarie straitlie to take heed of false prophetes which come in sheepes fleeces yea in coates of true pastours, bearing the name of pastours & alleaging scriptures

for a cloke to their heresies, as true pa-
 stours doe for their true doctrine, yea
 sithence that Christe him selfe biddeth vs *Mat. 24*
 to bevvare of false prophetes vvho come
 in the garmentes of innocent sheepe
 but inwardlie are raueninge vvolumes, that
 is (as Vincentius Lyrinensis expoundeth) *cont prophetas
 non habentes
 nouitates. 6.*
 vvho inuest them selues in the goodlie
 garmentes of the prophetes & apostles
 testimonies but inwardlie, if you vn-
 make them by expounding the testi-
 monies vvchich they alleage, yon shall
 espie raueninge vvolumes vnder sheepes &
 sheepeherdescoates ad bytge yea denou-
 ringe heresies couered verie coninglie
 vvith the sayinges of the Prophetes &
 Apostles: seing that I saie vve haue such
 vvarninge of false prophetes, vve haue
 good reason to suspecte these reformers
 for such kinde of cattle, and vve haue noe
 reason to harken vnto them as vnto true
 prophetes, vnlesse they can proue their
 extraordinarie mission by extraordinarie
 signes and tokens of prophecies or mira-
 cles, & so can giue vs a note to distingui-
 sh them from the false prophetes, vvho-
 se cominge is so often & so plainlie fore-
 tolde. Other vvise if it be sufficient that
 they can saie they are sent extraordinari-
 lie, then doe vve open the gappe to false
 prophetes, vvho vvhen they come vvill

not lett to say yea & to sweare as much,
and so they can not be excluded if these
men be admitted. Yea vve make God
most vnreasonable, to thinke that he vvill
sende extraordinarie messengers & yet
giue them noe letters of credite, noe ex-
traordinarie signes or tokens of their im-
bassie. For in so doinge he should either
cause them to ronne on a fleecules arrande
or else he should bynde vs to giue care
vnto them vvho can proue their com-
mission noe better then false prophetes
can, of vvhom not vvith stādinge he com-
maundeth vs to bevvare. This Moyse
vvell perceiuinge vvould not take vppon
him that great imbassie vntill that God
had promised him the guifte of vvorking
miracles by vvhich he might proue his
mission. *Non credent mihi* (saie he) *neque au-*
dient vocem meam, sed dicent non apparuit tibi
dominus: They vvill not beleue me, nor giue care
vnto my voice, but vvill saie God did not appeare
vnto thee. As if he had saied; thou saiest o
lorde that thou meanest to sende me into
Ægipte vnto the Tyrant Pharaon to deli-
uer thy people from his tyrānie, but howe
shall I make it knowne either vnto him
or vnto thy people that thou in deed
doest sende me? my bare vvord vvill not
betakē bicause they vvill saie I am a stran-
ger vnto them, & for any thinge vvhich

Exod 4.

they knowve, maye come as vvell in myne
ovvne name yea in the deuills name as god Exod. 4.
his name. This seemed to God so reasona-
ble an excuse, that he gaue him by & by the
guifte of vvorkinge miracles, by vvhich
he might proue his extraordinarie missiō.
For he saied vnto Moyses, *Vvhat is that*
vvhich thou hast in thy hande Moyses ansv-
ered, *a rodde*; and God saied, cast it on the
grounde. He cast it, and it vvas roured
into a serpent. And this saieth God I doe
that they maie belecue that I appeared vn-
to thee. vvherfore vvhen after his comin-
ge into Ægypte he had vvrought so straun-
ge miracles, and admirable vvorkes, the
Israelites beleueed that he vvas sent to
deliuer them, & accordinglie they fol- Luce. 1.
lowed him, though Pharaos harte vvas
so obdured, that all those miracles could
neither breake, nor mollifie it, he by his
free vvill resistinge gods graces, & forc-
cible callinges. In like manner saint Ihon
Baptistes mission vvas proued not only
by the prophecie of Malachie, but also
by his miraculous natiuitie and the testi-
monie of an Angell; although he came not
to preache any newe doctrine but only
to exhorthe the people to penaunce, vvhich
before by other prophetes had been in-
culcated, and to poynte out the Messias
vvith his finger, vvhome all the prophetes

had fortolde so plainlie, that vwhen Christe appeared, it vvas almost euident that he vvas the man on vvhom had ronne so longe a bead-rolle of prophecies and predictions. The Messias also him self Christe Iesus, bicause he succeeded to none but came vvith extaordinarie autoritie, sent immediatlie from his ffather, proued his mission by so manifest vvorkes & miracles, that se saied his vvorkes did testifie, from vvhome he vvas sent, and the people also confessed that he coule not haue vvrought such vvonders, if he had not been of God. And although Christe had sufficientlie by miracles and prophecies vvwhich ranne of him, proued that he vvas the Messias: Yet he thought not that sufficient for the prooue of the mission of his Apostles, but bicause they vvere sent immediatly from him, and vvere successours to none (for to Christe they vvere only vicegerentes) he gaue them also pouer to vvork miracles by vvwhich they might proue their mission and *confirme their doctrine vvith signes that folloved.* Nowe then if our ghospell spillers be sent by an extraordinary mission immediatly from God, let them shewe vs some miracles for prooue of their extraordinary commission, or else vvere vve more then made to credit them being forevvarned that

false prophetes shall come, from vvhom these men can not distinguish he them selues, vnlesse they can shew vs some manifest prophecies, or worke some vvonders amōgest vs. Let Luther then the first man of this new familie, vvho as he & his saie, is sent by God extraordinarie to reforme the christiane vvorld & to make vs new-noe christians, let him I saie shew his miracles if he vvill haue any audience for else vve may iustly fear least he be one of those false pphers of vvho before hande God hath vvarned vs. In deed I graunte that he on a tyme to shew himselfe a true prophet, auouched verie boldy after twoe yeares preaching that he vvould be the death of all Popes, & vvould banishe Cardinalls, Mōkes, Nunnes, masses, & bells out of the christiane vvorld. But Luther is gone longe since and yet Popes raighe, Cardinalls flourish, Monkes and Nunnes possesse their olde monasteries, sauing in Inglande, & some fewe other corners; masses also are not only saied but sounge solemnlie, and bells doe ringe still and the vvorld doth ringe of bells. He caused also to be engrauen vppō his tombe this verse in Latine.

So Cocleus
vvrites,

*Pestis eram viuens moriens ero mors tua Papa. Surin anno
vvilest here I liued I vvax thy plague and domini 1564.
dying (Pope) Ile be thy death.*

But yet Popes liue and maie treade vppb
 Luthers graue, still Popes raigne, & thou-
 ghe they be excluded from Inglāde, Ger-
 manie, Scotlande, and some fevv other
 places, yet doe they exercise their autho-
 ritie still and as muche as euer in Italie,
 Spayne, France and other countreyes, and
 haue by the Benedictins, Dominicanes,
 Iesuites, Augustines, and Franciscanes
 meanes and industrious laboures, exten-
 ded their iurisdiction to the Indies and
 other newe-founde landes & countreys
 Likevise the same Luther in his railing
 booke againste kinge Henry the eight
 thus againe prophecieth: *Dogmata mea sta-*
bunt & Papa cadet: viderit Deus vter primo fes-
sus defecerit, Papa, an Lutherus. My opinions
 (saith he) shall stande, and the Pope shall falle
 lette God looke to it vvhether the Pope vwearied
 out or Luther shall first fayle. And yet vve see
 that Popes liue and raigne, & Luther is
 deade & descended to hell, and his do-
 ctine decaith more and more, and ma-
 nie are novve vwearie of it and see more
 and more into his absurdities. On a tyme
 also this man of God, this greate patriar-
 che and fiftre Euangeliste, this secōde Elias
 and eight vwise man, to gette him self a
 name, assaied vvhat he coule doe in dis-
 possessing of a deuill, but it vvoulde not
 be, & the reason I thinke vvas, bicause one

Lopes l. i. c. 2.
 Gen. l. 4. won.
 anno Christi
 1493 Gözal.
 2. p. hist. de la
 Chine. c. 34. l.
 3. hist. gen. c.
 28.
 l. cons. Regem
 Angl.

Stephilus
 apol. 2.
 Genebr. chrō.
 l. 4. ann. Chri-
 sti 1556.

deuill vwill not or cā not cast out an other,
yea the deuill so scarred Luther for attem-
ptinge so greate a matter, that the dores
beinge shutte by the deuill, the man of
God vvas fayne to breake the vvindowes
least the deuill should teare him in peeces.

But peraduenture he vvill bragge of his
natiuitie. in deed that vvas straunge for
althoughe he vvas not borne by miracle
as saint Ihon Baptiste vvas, yet some are of
opinion that he is descended either by fa-
ther or mother from the deuill him self

*Fout in trait.
sacr de statu
rel.*

vvho vvas *incubus* to his mother, or *suc-*
cubus to his ffather. Ihon Caluine also an

other patriarche of the newve Church ma-
de the like attemptes but they had the li-
ke successe. He agreed on a tyme for a
peece of money vvith a man to fayne him
self first sicke, & after deade, and he con-
iured his vvife to vveepe and lament the
deathe of her husbāde that by her teares
and lamentations the iest might seeme
more probable. The sicke man vvas com-
mended at euerie preache to be praied
for, after vvard the man fayned him selfe
to be dead, his vvife crieth out, Caluine
goeth a vvalkinge vvich a great troupe,
and passinge by the sicke mans house de-
maunded as one altogeather ignorant of
the matter vvhat vvas the cause of those
cryes and lamentations, and ansvverre

Bolsec. 13.

beinge made that one vvas deade, he ent-
 reth in, falleth downe on his knees,
 praieth to God to shewe his povver in
 raising the deade to life, and their in to
 glorifie his seruante Caluine, that the
 vworld might knowe that he vvas the mā
 vvhom God had culled out to be the only
 man vvhoeshould reforme & repaire the
 Church of Christe. And hauinge ended
 his praier, he takes the man by the hande
 & commaundes him in God his name to
 arise. But the man after muche callinge
 not a risinge, his vvife calleth on him also,
 & rubbes him on the side, to signifie that
 now vvas the tyme to rise, but he nei-
 ther could ansvvere nor moue, but by
 God his iuste indgment (vvho neither
 vvill nor can vvorke a miracle to main-
 taine a fals hooode) vvas stone-deade and
 as colde as claye, & so the ieste vvas tour-
 ned into good earnest and the comedie
 into a tragedie. vvwhich his vvife percea-
 uinge cried out on Caluine and called him
 a cooseninge knaue, and murderer of her
 husbände; but Caluine departeth vvith
 a flea in his eare saying that ouer much
 greef had operessed the vvife & deprived
 her of her vvittes. Vvherfore since that
 the nouellers can vvorke noe miracles,
 raise noe deade men, dispossesse noe
 deuills, foretell noe future thinges, heale

not diseased, not so much as a lame dogge
to proue their authoritie, vwhat reason ha-
ue vve to harken vnto them? And if vve
giue care vnto them; vvhoe maie not cha-
lenge audience at our handes? For sup-
pose some branflicke Brovvniste, some
brother of the ffamilie of loue or some
other if it maie be, more phantastically,
I should preache the dreames of his drov-
sic head, & vayne conceiptes of his idle
brayne, calling them newve points of
religion, and reformations of the olde,
might he not alleage some scripture for
euery fancie of his thoughe neuer so vay-
ne, and make a shevve also of prooffe if
he expounde it as he please? might he not
discannon bookes of scripture vvhich
seeme to stande in his vvaie? & being de-
maunded by vwhat authoritie he take h
all this vppon him, might he not saie that
he is sent from Christe immediatlie? And
being further requested to shevve some
miracles as extraordinarie signes to proue
an extraordinary mission, might he not
easilie ansvvere and that out of scripture
also that miracles are for infidells and that
Luther & Caluine are accepted of vvhoe
neuer coulde so much as heale a haltinge
dogge, and therfore that he & his prea-
ching cannot be refused if they & theirs
be admitted? And so vve see that if vve

accept of the reformers of this tyme as the true Apostles, ministers, & messengers of God, not vvith-standinge that they can nether shewe succession for their ordinary, nor miracles for their extraordinary mission, vve open the gappe to all false-apostles, and heretikes vvhatsoever: the dore is open for them, they maie enter in thicke & threefolde into the ministerie and can not be excluded if these newe reformers be receiued, vvithout playne and palpable partialitie. And so thou seest gentle reader that in Inglande and other places vvhere this new doctrine hath taken roote that they haue noe probable assurance of their religion by the authority of their preachers, bicause they can saie noe more for prooffe of their authoritie, then can the false Apostles. Sithence therfore thou art vvarranted that the Church and succession of her pastours shall neuer fall nor fayle, and arte forevvwarned also, that false prophetes shall come and saie they are sent vvhen God neuer sent them at all, howe canst thou hang thy saluation on these newe ministers vvhome thou canst not distinguish from false prophetes, bicause they can shewe noe more probabilitie of their ordinary or extraordinary mission, then they did, and to vvho thou canst not giue

care, but thou must harken also by the same reason vnto all false prophetervvhoecanne saie as muche for them selues as thy preachers can do, & therefore can not be reiectcd if these be receiued, vvith out playne partialitie.

The second Chapter sheweth how the Reformers grounding their Religion on bare scripture, doe set the gate open vnto all heretikes and heresies.

THE deuil hath alwayes played the ape euen from the beginning: for after that he perceiued that he could not be God in deed, to vvhich dignitie by climbing thoughts he had ambitiously aspired, he endeouored by al meanes possible so to bringe his intentes to passe, that he might at least go for a God, and be taken for a God; and therefore like an ape he hath euer imitated God so neerly, that he vvould be honoured and serued in the same fashion and manner as he saue the true God vvvas vvorshipped. God is serued vvith sacrifice, as vvith a seruice deu vnto diuine Maiestie, the deuil vvvas euer honoured amōgest the paganes vvith his Hecatombs and Sacrifices euen by the Emperours of the vvorld, God hath his preefts, the deuil his flamins, God hath his

Text 1. p. 1.

...

...

sacraments the deuill his expiations and ceremonies, God hath his baptisme, his Euchariste, his Nonnes, and the deuill hath his vyal hings, his oblation of bread, and his vestal virgins, and as God promisseth a heauen to his seruantes and vvorshippers so dothe the deuill promise his Elisian feelds and threatneth his stigiane lake. And euen as the deuill by idolatours hath imitated Gods sacrifice, Sacramentes, and manner of vvorship, so by heretikes he hath alwaies affected to be as like as may be to Christe and his Apostles, in citation and allegation of scripture.

Tert. ibid.

Lat. prop. 1. 27.

Vvherfore Vincentius Lyrinensis noteth it to haue been the practise of heretikes the members of the deuill, to alleage scriptures against the true Christians and members of Christe, as once the deuill their head, against Christ Iesus our head, vvrested a place of scripture to proue that he must needs caste him selfe headlong from the pinnacle of the temple to proue him selfe the sonne of God. Marcion (as Vvitnesseth Tertullian) to proue that the vvorlde (vvich he imagined to be of an euil nature) vvvas created of an euil God, vsed that place of Saint Matthevv: *Non potest arbor bona malos fructus facere*, a good tree can not bring forth euil frutes. Valentinus (as the same autour relateth) to persvvade the

Mat. 4.

l. praef. c. 11.

Mat. 7.

l. de carne Christi c. 20.

world, that Christs body vvas framed of
 the substance of the heauens and conse-
 quently vvas noe true flesh nor truly con-
 ceued & borne of the Virgin Marie but ra-
 ther passed through her vvoebe as through
 a Pipe, taking noe substaunce of her; al-
 leaged saint Paules vvords vvho compa-
 ring the first Adame from vvhome vve
 fetch our carnal pedegree, vvith the se-
 cond Adame Christ Iesus, from vvhom
 vve are descended spiritually, vseth these
 vvords: *The first man of earth earthly, the se-* *1. Cor. 15.*
cond man from heauen heavenly: Not know-
 ing or not vvilling to know that Christe
 is called heauenly, ether in respect of his
 diuinitie and diuine person, or bicause he
 vvas not earthly that is subiect to sinne
 vvich proceedeth from earthly and ter-
 rene desires, or bicause his body by right
 vvas from the first moment of his concep-
 tion, celestial, that is glorious, as are the
 bodies of the blessed (vvich therfore saint
 Paule calleth also spiritual) and after vvhar- *Ibidem.*
 de vvas the first body that rose to that glo-
 rie to vvich it euer had good right, bicause
 a gloriouse soule such as Christs vvas
 from the first infusion of it into the body, *1. Cor. 15.*
 required as deuye a glorious body but
 Christe vvould haue his body to vvant
 this deuye vvhist he liued vvith vs, that
 he might suffer for vs, vvich hee could

not haue doone in a glorified body. The Arrians to proue God the sonne inferior to his father, and not consubstantial nor coequal vnto him, brought his own vvords against him: *the father is greater then I*: omitting many pregaunt places vvich auouch the sonne to bee consubstantial and equal vnto him, to vvich places this also is not contrarie, bicause it proueth only that Christ as man is inferior to his father. The Nestorians by those places by vvich vve proue tvvo naturs in Christ the one humaine the other diuine proued tvvo persons in Christ. The Eutichianes by the same places of scripture by vvich Catholikes do proue that in Christ vvas but one person, endeuoured to proue that in Christ vvas but one nature. And it hath been the propertie of all heretikes to make no bones of scriptures, but prodigally to spende them and to lae uil he them out to proue therby their heresies, vvhere they neuer so phantastical.

*August. l. 1.
Trib. 6. 7.*

Supra.

Hic fortasse (sayeth Vincentius Lyrinensis) aliquis interroget, an & heretici diuina scriptura testimonijs vtantur, Vtuntur plane & vehementer quidem, nam videas eos volare per singula quaque diuina legis volumina: Here perchance some vvill demaund vvherther that heretikes do vse the testimonies of holy scripture? they vse them assuredly and that vehemently, for you shall see them

them flye through euery volume of the heavenly
 lawe. Read (sayeth he) the vvorke of Paulus
 Samosatenus of Priscilianus, Iovinianus, or Euno-
 mius, and thou shalt fynd an infinite heap of
 examples, almost noe page omitted vwith is not
 dyed and coloured vwith sentences of the olde and
 new Testament. Remember (sayeth Hilarius) Orat. 2. cont.
Const.
 that there is no heretike vvhich doth not fayne
 that his blasphemies vvhich he preacheth are
 according vnto Scriptures. And taint Austine
 is of opinion that heresies proceede from
 no other fountaine then scriptures vvrō-
 gly expounded and crookedly vvested:
Non aliunde nata sunt hareses, nisi dum scriptura Tract. 13 in
10.
bona non intelliguntur bene: From no other place
 heresies doe proceed, but vvhilest good scripturs,
 are euilly understood. But yet herin thele he-
 retikes are liberal of that vvhich is none
 of their owvn, and like Æsops crowe they
 proudly decke them selues vwith other
 byrds fethers. For vvhath right or title haue
 they to scriptures of vvhich they are so
 prodigal? or how came they to get the
 possession of scripturs? truly as theecies ra-
 ke possession of other mens goods. For
 Catholikes haue had the scripturs in their
 keeping tyme out of mynde, as all histo-
 ries, all vvrings of the fathers, all coun-
 cells and ancient tradition vvill vvitnesse
 for vs: and so at least by prescription, Ca-
 tholikes are the true and lawvful posses-

*Second booke
chap. 1.*

sours of scripture. Yea histories, and the ancient bookes of the fathers, vvho from the first age alleaged scriptures, are arguments that vve are the lawfull heires to the Apostles concerning the inheritaunce of scripture, bicaule as hereafter shalbe proued vve only are the successours to the ancient fathers and Apostles them selues. And seing that such arguments vvould cast them in lawe, if the cōtrouersie vv ere but about a peece of ground, I see noe reason, but that if the reformers of this tyme and the Catholike should put this case to any indifferent iudge, to vv it vv whether they or Catholikes are the lawfull possessours of scripture, the iudge must needes giue sentēce for the Catholike partie vv which vv as the first possessour, & possessour euen from the Apostles of holy scripture. Yea the Reformers of this age Luther and Calvin vvhen they began to preach, receiued not the Bible of any of their prædicessours, bicaule before Luther, ther vv ere no Lutheranes, nether vv ere there Calvinists before Caluine, but they found the Bible in the Catholike & Romain Church vv which euer had the custodie of this treasure, and out of this Church they tooke the Bible else had they neuer come to the knowyledge of it, and seing that they tooke it vvith out the

lawfull ovvners leaue, it must needs follow that they are theeues and noe lawfull possessours, and consequently haue no right to vse it especially against the right ovvner. Vvherfore if they vvill fight vvith vs vvith noe other vveapons then scriptures vve must first put them to the prooffe of their title, least vve admitte the to scriptures, vvho haue no right vnto them, and permit them to vse our ovvn vveapon, to cut our ovvn throats. And seing that they can not proue them selues lawfull possessours of scripture, nether are vve bounde to dispute vvith them by scripture, nether haue they any right or reason to alleage scripture against vs. But yet as I haue declared, heretikes fingers itche, and are neuer vvell but vvhen they are fingring of Scripturs, and their tongues are neuer so glibbe, as vvhen they are sauced vvith textes of scripture. And vvhy thinke you do they so vvillingly alleage scripture, and decide all by the bare letter of scripture? Many reasons there are vvhy they do soe. For first their guiltie conscience vrgeth them therevnto. For as the fovvle and beautillesse mayde, perceuing her defect and vvante of natural beautie, is fayne to vse extrinsecal colours, to make a shew of beautie vvher in deed is none, so the heretikes ether doubting in con-

science of the veritie of their opinions, or at least not able otherwile to defende the from errour, are constrained to vse scriptures as colours, to make at least a shew of veritie vvhether in deed no veritie is to be found. For as S. Ambrose sayeth, impietie seeing authoritie to be esteemed, couereth her selfe with the veale of scripture that vvhetheras by her selfe she is not acceptable by scripture she may seeme most commendable. Vvherfore Vincentius Lyrinensis sayeth, that heretikes herin are like to flutes vvho perfume vvith sweet odours and pouders those things vvich of the selues are stinking, or to those nurses vvho anointe the cuppe brimmes vvith hony to make heedles children to drinke down the bitter potion, or to those Apothecaries vvho vpon the boxes vvich contain poison, vvrite the names of souveraine restoratives: for so heretikes vvith the sweet odours of scriptures perfume the ordurs of their heresies, & vvith the sweet hony of Gods vvord vvich tasted to Dauid lik the hony combe, deceue the vnheddy and make them drinke poison in their golden cupps, & applying scripture to their poisonfull doctrine they make the simple to buy of them deadly poison in steed of hollome medicines, that is heresies instead of true faith and religion.

*Amb in s.
vlt. ad Tit*

Supra c. 17.

Psal. 118.

Let not then our Reformers bragge so much of scripture, nether let them thinke to cary avay the bucklers bicause they alleage scripture for every thing, and let not the simple people thinke them selues secure, bicause their minister proueth vvhath he preacheth by scripture, bicause euery heretike doth the same & the deuill him selfe hath alleaged scripture, and *Mat. 4:* vvhould haue proued that Christe must cast him selfe headlong from the pinnacle if he might haue had that libertie vvhich all heretikes do take, that is to expound *Li. praescrip. 5. 17.* scripture as he pleaseth. Vvherfore Tertulian refuseth flatly to dispute vwith heretikes by bare scripture, and countes it but lippe labour. And good reason had he, bicause ether they vwill deny scripture vvhich they can not dravve it to their byas, or they vwill expound it as they liste, if it may abide glossing; and so they shape not their doctrine according to scripture but rather scripture according to their doctrine. yea it is so vsual a thing amongst them to discanon bookes of scripture or to dismember and mayme them if they stande *Castro v. Scriptura. Sic ut l. 2. 8. Bibl.* in their vway that ther is almost no part of scripture vvhich by one heretike or other hath not beene reiected or mangled. Marcion vvas so coning in this point that Tertulian calleth him *opus Ponticus the mole-*

*Li. 1. contra
Marcionem.**Tertul. praefor.
c. 11.**Iren. l. 1. c. 28.
Epiph. ser. 30.**Prefat. in
Euang.
Coel. in vita.**I. de operibus
c. 14.**Infral. ultio
c. 3.*

se of Pontius, for gnawing of scriptures. Cerdon denied saint Matthevves Gospel bicause it settes down the Genealogie of Christe vvhich could not stād vvith his heresie that avouched that Christe had no true flesh, and that he vvas not truly borne. The Ebionits refused saint Paules Epistles bicause they reiecte the Ievvish ceremonies vvhich those heretikes allow ed of. And vvhy did Martin Luther the Archeretike of this age disallow v of S. Iames epistle but bicaute it is so opposite to his solasidian iustice? other vvise vvhat more certaintie hath he of saint Paules epistles then of that of saint Iames, espeically he hauing noe knowvledge nether of the one nor the other but by the Romain and Catholike Church, vvhich esteemeth of both alike: Saint Austine vvas so farre frō doubting of the veritie of this epistle of Saint Iames that he affirmeth it to haue beene vvritten of purpose against certain heretikes vvho misconstred Saint Paules epistles, as Luther and Calvin doe. Vvhy dothe Luther disanon Iob? Vvhy iesteth he at Ecclesiastes? Vvhy contemneth he all the GlosPELLS but saint Ihons, the epistle to the Hebrevvves, and that of Iudas? Vvhy dothe not Calvin like of Ecclesiasticus, Iudith and the Machabees, but bicause that these bookes are opposite to

some pointe or other of their doctrine? Vvhat merueil then if vve refuse to decide controuerſies vvith them by bare ſcripture, vvho if vve bring a place of ſcripture, againſt them, vvill deny it to be ſcripture though all the vvorld ſay e contrarie? And although they admit ſome bookes of ſcripture, yet thoſe they ſo admitte, that they vvill haue the bare letter, or ioined vvith their voluntarie expoſition, to bee the iudge of controuerſies, that ſo they may make ſcriptures to ſpeake as they liſte, and to giue that ſentence vvhiſh pleaſeth them. For bare ſcripture is of a vvaxe nature, and is as plyable to admit diuers expoſitions as vvaxe is to take diuers impreſſions. Vvhiſh is the cauſe vvhy heretikes out of ſcripture ſo eaſilie can exco- *Li 4 contra Brent.* gitare and deuife euen contrarie heresies. Luther therefore calleth ſcripture the booke of heretikes, and Hoſius relateth how one compared ſcripture to Æſops fables, becauſe you may as diuerſly interpret ſcripture as you may moralize thoſe fables. Others calle ſcripture a noſe of vvaxe, becauſe it may be vvreſted and vvried euery vvaye: vvhiſh compariſons although they bee odious, and litle beſeeming the maiestie of ſcripture, yet are they true if by ſcripture you vnderſtand the bare letter of ſcripture, vvithout an aſſured interpre-

tout, as the Reformers doe. For the bare
 letter of scripture is so ambiguous & may
 haue so many senses and meanings that it
 may be applyed to vwhat you vwill, & may
 be, & already hath been vsed for the proo-
 fe of the moſte abſturde heresies that euer
 vvere. But vvhileſt they alleage the bare
 letter of ſcripture for cōfirmation of their
 doctrine, vvel may they ſo delude the
 vnlearned, but men of learning and intel-
 ligence, are vvel aſſured that the bare let-
 ter is no more ſcripture, then the body of
 a man is a man. For as the ſoule is the life
 of the body, & that vvhich maketh a man,
 ſo the ſenſe is the life of the vvorde and
 that vvhich giuerh ſcripture life, eſſeñce, &
 being. Vvherfore ſainct Hierome ſayeth
 that *The ghloſſel is not in the vvorde but in the*
ſenſe, not in the barke but in the ſappe, not in the
leaves of the vvords but in the roote of the mea-
ning. Let not therfore our Reformers va-
 unte in their pulpits that they trye their
 doctrine by the touchſtone of ſcripture,
 nether let them inſulte ouer Catholikes as
 though they relyed only on mens decrees,
 and Popes Bulles for if they giue vs the
 letter of ſcripture vvith the true meaning
 vvhich is the formal cauſe and life of the
 vvord, vve vvill reuerence it as the vvord
 of God, and preferre it before all the de-
 grees and vvritings of Pope and Church.

Com. ad Gal.

but take the true sence from it, and it is no more scripture then is a man without a soule, because as the same body may be the living body of a man and a dead carcas also, to the same letter with the true meaning is the word of God, with a false meaning, it is the word of the deuill. As for example, those words of our Saviour: *The father is greater then I*, taken in the right ^{10. 100} sence, that is according to Christes human nature, are the true word of God, but taken in the meaning of the Arrians who imagined Christe a creature inferiour even in person to his father, they are no word of God but of the deuill, vnlesse you will graunte heresie to be the word of God. The reason of this is, because words, are wordes, in that they are signes of the myndes meaning, and do explicate her inward conceipt, and consequently that is Gods word which explicateth his meaning, and diuine conceipt; but if it explicate the mynd of the deuill or of his ministers such as all heretikes are, then is it not the word of God but rather of the deuill. Verfore when the letter of the scripture is ioyned with the right meaning, then do we graunt though men wrote it, that is is the word of God, because it explicateth his meaning, who spake vnto the holy writers in that

*Isa. 1.**Neb. 5.*

meaning, and directed their hartes and handes in the vwriting of the same. In so much that God sayeth to Isaie: *Behold I have put my vwords in thy mouche.* And saint Paul saith that God *diuersly and by diuerse meanes spake in tymes paste vnto our forfathers, in the Prophets,* that is in the mouche of the prophets, puttig in their mouthes that vvhich they vvere to speake and directing their hands to vwrite it. For as the vital spirit of man frameth his vvordes in his mouthe and giueth them their meaning, so the vvords of the prophets and other holy vvriters vvere framed in their mouthes by the spirit of God. Vvhich is the very cause vvhy diuines saye that God vvas the principal speaker and vvriter of scripture, and that the Prophet, Apostle or Euangeliste, vvas his instrument, and as it vvere the pen, mouthe, and tongue of God, in that he vvas guided & directed by him and his holy spirit. Vvherfore Dauid vvho vvas one of these vvriters sayeth that *his tongue is the penne or quill of him that vvirith swiftly;* and saint Gregorie and saint Austine affirme scripture to bee the *venerable stile of the holy ghost,* and saint Basil sayeth that not only the sense of scripture but also every vvord and tittle is inspired by the holy ghost. Vvherin a difference is put betwixte scripture and de-

*Psal 44.**Prasat. in**Mat. 1.**Li. 7. conf. 8.**vlt. l. 18.**Ciuit. 2. 31.**Hom. 10. in**Hexam.*

nitions of the Church, Pope, or Councils. Bicause these are assisted by the holy ghost, only that they may define the truth, and so the sense of a Councils definition confirmed by the Pope, is of the holy ghost, but it is not necessarie that euery word or reason in a Council proceed from the holy spirit of God, and therefore diuines say that in a Council, that thing only is necessarilie to be beleued, vvhich the Council of set purpose intended to define. But as for other thinges vvhich are spoken incidently, and as for reasons vvhich the Council alleageth, they are not of that credit, although vwithout euident cause they are not to be reiected. And this is the cause vvhhy the ancient fathers do vway and ponder euery vvord and tittle, vvhich interpretours of the Councils canons, or definitions, do not. Vverfore (as I sayed) let them not charge vs vwith contempt of scripture, for our opinion and estimation of scripture is most venerable, if it be in deed scripture, yea vve auouch that in it selfe it is of farre greater authoritie then is the Church or her definitions, bicause though God assiste both, yet after a more noble manner he assisteth holy vvriters in vvriting of scripture, bicause he assisteth them infailibly not only for the sense and veritie but also

for every word which they write, and every reason and whatsoever is in scripture, whereas he assisteth the Pope and Councell infallibly, only for the sense and veritie of that which they intende to define, but nether for every word nor for every reason, nor for euery thing which is incidently spoken as is already declared. And yet wee say also that although scripture of it self be greater then the Church, and independent of her, because not from her but from God it hath the authoritie and veritie, yet the Church is better known to vs then scripture, and therefore though she make not scripture, yet of her we are to learne which is scripture, and what is the meaning thereof; which is noe more disgrace to scripture then that Saint Iohn and the Apostles should giue testimonie of Christe because they were better known then he, though his authoritie in it selfe was greater then theirs & not depending of them. yea the reformers every one in particuler be he a Cobler, is according to their doctrine to iudge by his private spirit which is scripture and what is the meaning of scripture, which seemeth to haue more difficultie then that the Church, and her common spirit, which Christe promised her, should challenge vnto her such authoritie. Give vs therefore true

scripture and vve vwill reuerence it as the vword of God, but corrupte this scripture by putting a falle sense and signification to the letter, as the reformers do, and then vve vwill not acknowvledge it for the vword of God, bicause it explicateth not his mynd and meaning, but rather vve detest it aboue all other vwords & vvritings vwhatsoever, bicause in that it beareth the name of the vword of God and yet is not, it is the most pernicious vword that is. For as the lowvest vyneger cometh of the best vvine, so the moste pernicious vword is the letter of scripture corrupted and misinterpreted. If then our aduersaries vwill haue scripture to be iudge in controversies of religion, let them alleage true scripture, that is the letter vvith the true meaning, of vvich not euery priuate spirit, but the common spirit of the Church must be iudge, as I shall herafter be proued. But if they vwill make the bare letter to be iudge, vvee deny first that the bare letter is scripture, and then vve auouch that the bare letter is noe good rule nor lauvfull iudge of religion, bicause the letter of scripture, may haue diuers senses, and may serue euery heretike for his purpose, as before is declared, and so can be no rule nor iudge, vvich bothe must be assured, and certaine. To this they answer that

scripture is so easie that the meaning is
eident to euery one that hath eyes to
see it, & so he may as easilie see the con-
formitie of their religion vnto the rule
of scripture. For as vvhén the measure is
knowvn it is eident how long the cloth is
vvhich is measured by it, so scripture as
they say being easie, it is most eident
vvhén religion is true, bicaute it is eident
vvhén it is agreable, and conformable to
the assured, and knowvn measure of scri-
pture, by vvhich all religiōs are to be squa-
red out and measured. But that scripture
is not easie to be vnderstood, it is easly
to be proued and so this ansvvere is as ea-
sly to be reiected. For first scripture her
selfe confesseth her ovn obscuritie. For
saint Peter in his epistle vvhich is a parte
of scripture, auoucheth that in S. Paules
Epistles, vvhich our reformers vwill not
deny to be another part of scripture, are
certain hard things, hard to be vnderstood vvhich
the vnlearned and vnstable deprave, as also the
rest of the scriptures, to their ovn perdition.
And saint Austine saith plainly that those
hard things are his commendations of
faith vvhich the ignoraunt euen from the
Apostles tyme did so miscōster, as though
his meaning had been that only faith
vwithout charitie and good vvorkes doth
iustifie. The Eunuch could not vnder-

2. Pet. 3.

*lib. de fid. &
op. c. 14.*

Mat. 11.

stand Eſaie vvithout an interpretour, Dauid cryeth for vnderſtanding at Gods hands before he dareth aduenture to ſearch the lawv, the Apoſtles could not vnderſtand ſcripturs till Chriſt opened their ſenſe and eyes of vnderſtanding, and yet our reformers are ſo eagle-eyed that they can ſee clearly and that at the firſt ſight into the darkeſt and obſcureſt place of ſcripture. The ancient fathers affirme that ſcripturs are obſcure, and amongeſt them ſainct Hierome ſayeth that the beginning of Geneſis and the end of Ezechiel, in tymes paſt vvvas not permitted to be read of any till he vvvere thirtie yeares of age, and vvhy but for the obſcuritie vvwhich might rather deceue, the direct the younger ſorte? S. Auſtine that great light of the Church & miraculous vvitte, vvho vvhen he vvvas but tvventie yeares of age vnderſtood the predicamētes of Ariſtotele at the firſt ſight, thought neither ſo highly of him ſelfe nor ſo baſely of ſcripturs, as to thinke him ſelfe able by reach of vvrit to attain vnto the profound ſenſe and meaning of them, but rather though he had ſtudied them more dayes & nightes then our miniſters haue done dayes only, yea or houres, and had vvritten more for the interpreting of ſcripturs then euer they read, yet ſaith he : *So great is the profunditie of*

*Pſal 118.**Luc 24.**Ep. ad Paul.**1. 2. cor. 2. 14.**Ep. 1. ad Ro. luf.*

them that I might every day make profit in them
 if I should wish greatest leisure, greatest studie,
 and a better vvit, endeavour to come vnto the
 knowledg of them only, and that from my tender
 youth vnto crooked olde age. And in his booke
 vvhich he vvrote vppon Genesis, in
 his tractes vppon saint Ihon, and diuers
 other partes of scripture he moueth many
 doubtes and difficulties; and yet Luther
 sayeth that scripturs are more playn and
 easie then all the fathers commentaries.
 Petrus Lombardus commonly called the
 master of sentēces, saint Thomas & other
 diuines armed vvith philosophie, and fur-
 nished vvith the schoole literature, apply
 not vvithstanding all their vvittes to the
 explicating of the first chapter of Genesis
 and the creation of the vworld in the first
 six dayes, as also saint Basil, saint Ambrose
 & others doe. And yet Luther boldly af-
 firmeth that no parte of scripture is to
 be called our counted obscure. Saint Gre-
 gorie Nazianzeen and saint Basil studied
 scriptures for thirtene yeares together,
 and yet durst not svverue a iotte from the
 interpretation of the auncient fathers.
 Saint Hierom not vvithstanding that he
 vvvas so vvell seen in the Greeke and He-
 brevv tongue, and other both prophane
 and sacred literature, yet vvvent he as far-
 re as Alexandria to conferre vvith Didi-

*Prefat. assert.
 dñi dñi.*

*L. 1. c. 1. 2. 3. 4.
 p. 9 65.*

ipsi Hexamer.

*L. de sermo ar.
 bis.*

Ruff. l. 11. c. 4.

ep. 101. 65.

mus.

itis. Vvho also ronning after a cursorie manner ouer al the bookes of scripture fyndeth such difficultie in euery one, as though he vnderstood this only in scripture that he vnderstandeth not scripture, or as though this only in scripture vvere easie to be vnderstood, that Scripture is not easie, & ending vvith the Apocalipse thus he concludeth: *Apocalypsis Ioannis tot habet sacramenta quot verba, parum dixi pro merito voluminis, laus omnis inferior est, in verbis singulis multiplices latent intelligentiae:* The Apocalipse of Ihon hath as many sacramēts as vvords, I haue sayed litle for the merit of the volume, all prayse is inferiour, in euerie vvorde there lye hidde many senses and meaninges. And yet Luther and Caluin and commonly Puritanes and Protestants auouch scripture to be facile and perspicuous, that by the ovvne light you may see it, and see into it, and neede noe more helpe of an interpretour thē of a candle to see the sonne vvhen it shineth in the midde-daye. But if this doctrine be true vvhy is ther such contention amongst the Reformers for the true explication of diuers places of Scripture? Vvhy did the fathers, and vvhy do the Reformers make so large commentaries vppon scripture? Vvhy retayne they a diuinitie lesson in Oxford and other Vniuersities, especially novv that they haue

turned the Bible into the vulgare tongue, vvhich being done, by the private spirit of the minister at the first sight it is easilie vnderstood? If this be true then certainly had the ancient fathers very dull pates, vvho vvith all their studie, industrie, prayer, fasting, solitude, tovgues, philosophie, and sanctitie of life, could not attain to that knowledge of scripture in a longe lifes tyme, vvich a minister by and by getteth at the first opening of the Bible. But tell me in good sadnes: are you in iest or earnest vvhen you say that scripture is easie? Vvhen you read the first chap. of Gen. the prophecies especially of Daniel, the Psalmes of Dauid, Iobes vvitty sayinges, Salomons Prouerbes and Canticles, sainct Pauls epistles, S. Ihons Apocalypse, do you fynde no difficultie? I can not thinke it, bicause euen experience teacheth that nothing is more euident then that scripture is not euident. For first the very letter and phrase of scripture is obscure and ambiguous. Secondly many speeches in scripture are propheticall, many parabolical, many metaphorical, vvich commonly are full of obscuritie. Thirdly it is proper to scripture to haue many senses vnder one letter, as the literal sence vvich the holy vvriter first intended, and this sence some tymes is signified by pro-

per vvords, some tymes metaphorical, yea
 sometymes also this literal sence vnder
 one letter, is diuers. Sometymes the sence
 is spiritual vvwhich is that vvwhich the thin-
 ges vnder the letter do signifie as for ex-
 ample thole vvords of sainct Paule *Abra. Gal. 2.*
hame had tvvoe sonnes one of the handmayd ano-
ther of the free vvoman, literally do signifie
 Abrahames tvvosonnes, bicause that the
 letter importeth and that first is intended,
 but these tvvosonnes vvwere figures of
 the old and nev Testaments or the tvvopeo-
 ples vvwhich liued vnder those Testa-
 ments, and so this is the spiritual signifi-
 cation of those vvords vvwhich they not
 immediatly but by meanes of those tvvoson-
 nes do signifie. And this sence is ether
 moral or tropological vvwhen it tendeth to
 manners, or allegorical vvwhich tendeth
 to fayth or the Church, or anagogical
 vvwhich tendeth to heauen or life euerla-
 sting. Vvherfore this vvorde Hierusalem
 literally signifieth the citie so called, mo-
 rally, the soule of man vvwhich God inha-
 biteth by good life or the deuil by badde,
 allegorically, the Church militant, and
 anagogically, heauen and the Church
 triumphant. Novv vvho is he that dareth
 promise to tell vs infaillibly vvwhen a place
 of scripture is to be vnderstood literally
 or spiritually and in vvwhat literal or spiri-

inc 16. Ezar.

tual meaning? Saint Hierome affirmeth that Apollinaris, Tertulian, and Lactantius, and other millenarians, imagined after the resurrection, a reedification of the Temple and terrestrial Hierusalem, and that Christ in it should raigne for a thousand yeares and vve that tyme should liue in all corporal pleasurs, bicause they vnderstood certain places of scripture literally and properly, vvhich should haue been vnderstood spiritually & metaphorically.

ep. ad Paul.

And contrariwise the same father ascribeth Origen's errors in the exposition of the beginning of Genesis to no other cause, then that he imagined that the sayed chapter ought to bee vnderstood metaphorically and spiritually, vvhich should haue been interpreted historically, properly, and literallie. And vvhich man in his witte can thinke it so easie to hit all wayes of the right sense, vvhich the senses are so diuerse and in vvhich so many learned men haue banguered. Truly vvhich I consider vwith my selfe how euident a thinge it is that scriptures are hard and obscure, I meruaile how our Reformers can persvade the selues that scriptures are easie, and some tymes I am induced to thinke that vvhich they say so they speake not as they thinke? but yet vvhich I call to mynde another opiniō of theirs, vvhich is that the

true meaninge of scripture is that vvhich euerie ones priuate spirit imagineth, I see it to be as easie to interpret scripture, as to imagin, vvhich is most easie, bicause the imagination is free and can as vvell imagin Chimeraes as true obiectes. As for example if that vvere the true meaning of Aristotle vvhich euerie one vvould imagin, then vv ere it an easie matter for euerie cobbler to vnderstand Aristotle vv ere he in Greeke or Latin, bicause he can imagin vvhat it pleaseth him vvith great facilitie. And this if I be not deceued is the cause vvhy novv euerie sister of the lord vvhom saint Paule commaundeth to be silent in the Church, vvill needs bee a bibliste and an interpretour of Scripture. For if that bee the true sense of scripture vvhich the priuate spirit imagineth, if she haue the spirit (as vvhy should she not as vvell as the minister especially it being a receued doctrine amongst them that euerie one by his priuate spirit can iudge of scripture) vvhy may not she comment vppon the scripture, and mount also into the pulpit, there to preach the doctrine of her spirit. But o fancies, o Luciferiã pride, to vvich heresie leadeth euen the frayle and imperfect Sexe vvhich nature seemeth to haue debarred from pulpits. This pride Tertulian espyed in the heretical vvomen of his

Lib. presc.

tyme. *Ipsa mulieres heretica quam sunt procaces
qua docere audent, contendere exorcismis agere,
curationes repromittere, forsitan & tingere:* Euen
the heretical women howe malapert are they,
which dare be so bold as to preach, and to take
vpon them to exorcise, and to promise miracu-
lous cures, yea perhaps to baptize. And whereas
Apprehētics are bound leauen yeares to
an occupation, to learne only a mechani-
cal trade, the arte and science of expoun-
ding scripture which is the highest scien-
ce that is, seemeth to these subtile vvitte
so easie, that as saint Hierome obserued in
some of his tyme, euery cobbler, euery olde
trotte, and doting foole can vwith out a
Doctour fynde out the secret meaning
of scripture, and teach before they be
taught. But let them saye and beleue if
they can or vwill, that scripture is easie, the
experience & reason vvhich I haue allea-
ged vwill proue the contrarie. And truly if
hony bee hidden in the combe, maro vvin
the bone, and pretiouse stones in the sea,
if gold be gotten vwith labour out of the
bowels & secret vaines of the earth, and
roses be hedged in vwith pricking thor-
ues, if nature hath hidden all perfection
and naturall sciences & vealed them vwith
such obscuritie that vwithout great indu-
strie they can not be discovered, good rea-
son vvas there that the mystical meanings

Ep. ad Paul.

and sacred senses of scripture should be vealed vvith an obscure letter and couered vvith many ænigmatical speeches. For first by reason of this difficultie the study of scripture asketh a mās vvholte life, and so keeping him occupied, distracteth him from prophane, idle, and euil occupatiōs. Secōdly the difficultie of scripture makes a man to haue a better esteem and higher conceipt of the same, bicause things easily learned are easilie cōtēned, & knowvledg hardly gottē is highly priced. And therfo L. i. 2. doct.
Christ. c. 6. reas S. Austine noteth, the holy ghost in scripture hath provided easie things to satisfie our honger, & obscure places also to take avvay lothsomnes. Bicause our vnderstāding vvith easie things only, vvould be loone cloyed, & vvith obscuritie only vvould easilie be deterred. Thirdly this difficultie imprinterh in our memorie the vvord of God more deeply. For as the irō is more harde to receue impressiō then vvax or vvater, yet keepeth it more firmly, so that vvich vve learn hardly, vve forget not easilie. Fourthly it controlet h our high-clyming and deep searching vvittes & makēt vs to acknowvledge the vveaknes of our intellectuall eye-sight, vvich if it bee so dim ne, that it can noe more susteyne the blazing splēdour of naturall verities, thē can the night-crowves

eyes the beames of the sonne, much lesse can it behold (vnlesse it be by a glimse and glimmering) the splendent rayes of supernaturall verities, revealed throughe the darke veale of holy scripture. Fiftly this difficultie increaseth merit and delecte, vwhen so constantly yve belecue those verities vvhich in scripture are rather vealed then reuealed. Sixthly this difficultie preferueth scripture from prophanation, and is the cause vwhy euerie one can not babble of scripture as they do of easie thinges, and as the heretiques of this tyme do, bicause they imagin scripture to be easie. Seauenthly it hides our sacred mysteries fro pphane infidells vvho are noe more vvorthy of this diuine knowvledge then are the beastly swine of precious pearles. Eightly as Cirill or rather Origen very vvell obserueth, these obscure phrases and figures vvherin the diuine veritie is cladde, are as it vv ere a seemly habit vv hich graceth the vv orde of God and makes it seeme the better vnto our vveakish eyes. For more are vve delighted to see the veritie of the sacred Eucharist vnder the figure of Manna, and of the Sacrament of Baptisme, in that shadovve of the redde sea, then if vve saue the same sett forth to our vve in bare vv ordes though neuer so playn. But nowve let vs see vv hat

*Orig. li. i. in
Leuit.*

our ghospellers can saye to this experien-
 ce and reason by vvhich I haue proued
 scriptures to bee hard and difficile? It is
 true sayeth Luther, scriptures are in many
 places harde, but vvhether they treat of
 thinges necessarie to saluation, there are
 they playn and perspicuouse. Is it true
 (Luther) that some partes of scripture are
 harde? then must thou eate that vvorde
 of thine in vvhich thou sayedst. *Ego de tota* ^{Supra.}
scriptura dico, nullam eius partem obscuram dici
uolo. I say of all scripture, I vvill haue no part of
 it called obscure. And vvilt thou stand to it,
 that vvhether scripture treateth of thinges
 necessarie to saluation, ther it is plain and
 easie? I aske then of thee, vvwhether the
 doctrine of Baptisme bee not necessarie
 to saluation? And if thou say yea, then is
 some parte of scripture vvhich treateth of
 thinges necessarie, harde and difficile, for
 othervvise Caluine vvould neuer haue
 cauilled so much about those vvordes of
 Christ. *Unlesse a man be borne again of vvater*
and the holy ghost. Is not the doctrine of the ^{Io. 3.}
 blessed Sacrament necessary to bee belee-
 ued? And yet vvho seeth not, hovv many
 diuerse expositions the ghospellers haue
 deuised vppon those fevv vvords. *This is* ^{Mat. 26.}
my bodie? Is not the doctrine of iustifica- ^{Luc. 22.}
 tion necessarie? And yet it is so obscurely
 set down in scripture, that Oslander a

*Ex Rel to. 1.
l. 3. l. 2. de
Iustif. initio*

voucheth, that amongst the confessor-
nists there are tvvetic different opinions
about the formall cause of iustificatiō, and
euery one is deduced out of scripture. At
least they vwill graunt mee that the doctri-
ne and fayth of the blessed Trinitie and of
Christes diuinitie, and humanitie is of ne-
cessitie to bee beleueed; & yet the Ebioni-
tes, Arrianes, Nestorians, Eutichians, Va-
lentinians, Monothelites, and Appolli-
naristes, vvho helde diuerle heresies con-
cerning the Trinitie and Incarnatiō, pro-
ued the all to their thinking out of scriptu-
re. Vvhich is a signe that scripture is not
easie, for vvher al is playne, all men com-
monly agree, and if scripture vvhere it
speaketh of those mysteries vvere perspi-
cuouse they vvould neuer haue banguere-
d so grossely in expounding them. But
rather then my aduersarie vvill stand out,
he vvill bee content to play smalle play. If
sayeth hee thou bee a good Grāmarian, all
vvill seeme easie vnto thee. And vvas not
I pray thee S. Austin vvho read Rhetori-
ke in Millan, vvas not S. Hierō vvho vvas
excellent in all the three tongues, a Gram-
marian? They vvere, They vvere, and yet
they cōfessed as I haue declared, that scri-
ptures vvere full of difficultie. Yea in En-
gland our ministers haue the Bible in En-
glissh, and so haue no need of any helpe of

Grammer, and yet can they not agree about the scriptures meaning. Yea in all sciences, it is one thing to be a grammarian another thing to attayn to the knowledg of the science, for many a school maister in England can constreue Aristotle vvhich yet can not vnderstand him, and if grammer were sufficiēt, then after grammer, vvee should need no studie neither in diuinitie nor philosophie, nor any other science: And to vse no other argument then experiens, let our Gramarians in England after they haue constreued the psalmes, tell me vwhether they do yet vnderstand the psalmes? But my aduersary vwill shew that hee is not tongue tyed and therfore vwill not bee put to silence. If (sayeth hee) you confer one place vvith another, one vwill explicate another. This is another starting hole vvhich hee hath found out. But this also is but a poore list. For although one place conferred vvith another many tymes giueth a great light to both, yet doth it not so allvvayes fall out. For diuerse haue conferred the same places and yet haue gathered diuerse meaninges, yea somtymes conference of places augmenteth the difficultie, and maketh a shovv of contradiction vvhich before appeared not. Novv gentle reader thou vvouldst think that this man were

satisfied or else that his mouth vvere stopped, but yet he desireth one answer more, and if that vwill not serue, he vwill ether yeeld or hold his peace. If you pray to God (sayeth he) to illuminate you, he vwill reveal the meaning of scripture vnto you, or if you haue the spirit & be not carnall but spirituall, or if you be prædestinate, you shall finde all as playne in scripture, as the kinges high vway. This answer is so poore, that it vwell argueth that our aduersarie is put to an harde shift and to a last reply: bicause in this answer hee declareth *ignotum per ignotius*, an *vnknown thing by that which is more vnknown*. As for example, I vvould haue him to assure vs vvwhether that vvee expound scripture rightly or vvrongly & hee telleth vs that if vve praye as vve ought to do, or if vvee bee of the electe, or if vvee bee spirituall men, vvee shall easilie finde out the meaning of holy scripture. And seing that nothing is more vncertayne thẽ vvwhether vve praye as vvee ought to doe, vvwhether vvee bee electe or noe, or vvwhether vvee bee true spirituall men or noe: by this rule vvee shall neuer, bee assured of the true sense of scripture. And vvhere not I praye you saint Austine, saint Hierom, and other ffathers before mentioned, the electe Sainctes of God? vvvas it not like that if

any prayed a right, that they did so? vvere not they liker to bee spirituall men, then our fleshly ghospellers, vvhom their vviues can not content? Or can the reformers assure vs that they them selues are electe, that thy praye iuste as thy ought to do, that they are spriritual menne vvho haue the right spirit of interpreting scripture? It follovveth therfore vvwhich I intended to proue that if vve beleeeue these reformers, bicause they alleage scriptures according to their ovvne expositiō, vvee must of necessitie giue care vnto all false prophetes, vvho can, and haue already & herafter vvill alleage scripture for vvhat soeuer they shall preach; and so if these Reformers be admitted no heretikes nor heresies can be excluded or reiected. Vvwhich conclusion although it necessarily pceedeth frō the premises, vvwhich before are layed dovne, yet to helpe the readers memoire, I vvill laye thē dovne again breefly, that out of them he maye gather the intended conclusion more easily. Thou must therfore (gentle reader) calle to mynde vvwhich before is proued; to vvite that it hathe allvvayes been the manner of heretikes to alleage scripture, and vvith such cloakes to conceal their heresies; That they had no authoritie to vse scripture against our vvilles vvho ar

the only lawfull possessours; that all though they perforce haue ever vsed them, yet in very deed they gained nought thereby, bicause that vvorde vvhich they vsed vvas no scripture, and is so harde, obscure, and ambiguous that vnless the meaning be first agreed vppon, it may serue for a prooue of all heresies, as hether to it hath done; and seing that our reformers vse no other prooue for their doctrine, but the letter of scripture interpreted at their pleasure, vve can giue no credit vnto their doctrine, vnlesse vve vwill allowe of all anciēt heresies, neither cā vve admitte their persōs for lawfull preachers vnless vve vwill admit also al false apostles, vvho haue alvvayes alleaged scriptures for their heresies, and so can not vvithout plain partialitie be reiectēd, if our new pretended reformers, be receiued.

The third Chapter treateth of the priuat Spirit vvhich the pretended Reformers haue made supreme iudge in earth in the interpretation of scripture, vvherby, as it is proued, the gappe is opened to all heretikes, and none can be excluded, if these new Reformers be admitted to determine of religion by the priuat spirit.

SE L F E-loue (sayeth one) is as good as guilding, vvvhich maketh that to seem

goodly, vvherin our selues be parties. For
as guidling maketh all to seem gold, be it
but stone or vvood vvnderneath; So selfe-
loue maketh to our selues, euen our sel-
ues, and all our actions to seem comelie
& seemly, be they neuer so absurd & vn-
seemly. *suum cuique pulchrum* (layeth the)
latin adage, to vvhich is ansvvearable our
English prouerb, Euerie man as he likes
quoth the good mā to his couve. To Pan,
his ovvne pipe and piping sounded more
melodiously the Apollo his harpe & har-
ping. Euery mayd thikes her selte of all to
be the fayrest, or if she acknowvledg any
one defect in beautie, she thiks that to be
couvteruayld in many other perfections.
Euery mother deems her ovvne children
the most vvell fauoured, to euery henne
her ovvn chicken is most pleasing, yea
euery ovvle and crow thinkes her ovvn
youngone fayrer & better fethered then
the vvwhite doue, hauke, or Eagle. Arti-
zanes prayse most their ovvne vvorke-
manship, Poets price their ovvn poemes
at the highest rate, & euery scholer thinks
his ovvn vvitte most pregnaunt, and eue-
ry doctour preferres his ovvne books &
vvritinges before all other. Yea all men
by nature not ruled by reason, nor corre-
cted by grace, fall most vvilling ly in loue
vvith their ovvn cōceipts, and the broods

and youngones of their ovvn devising
vvitts. The reason herof is, ovvne selfe,
to vvhich, as every one is more near, then
to another, so is he most addicted and af-
fected. For to our selues vve are one, to
others vve are only vnited, and so first vve
like our selues & our ovvne doings, next
of all, those and their actions, vvho are nea-
rest and most vnited vnto vs. Vvherfore
although, in that God is the cheefest good
and goodnes it selfe, hee should by all
reason be first and best beloued, yet bicau-
se he is not so neere vnto vs, as vve are to
our selues, vve giue the maydenhead and
prime of our affection vnto our selues.

*l. de diligendo
Deo.*

This sainct Bernarde in his book vvhich
hee made of the loue of God obserued
longe since. *Imprimis* (sayeth hee) *diligit
homo seipsum propter se, caro quippe est & nihil
sapere valet prater se, cumque se videt per se non
posse subsistere, Deum sibi quasi necessarium incipit
diligere, at vero cum Deum coeperit occasione, pro-
pria necessitatis colere & diligere, Deus illi dul-
cescit, & sic gustando quam suavis est Dominus,
transit ad tertium gradum & diligit Deum pro-
pter se:* First of all man loveth him selfe for him
selfe, bicause he is flesh, and can like of nothing
but him selfe, and vvhen he seeth that of him sel-
fe he can not stande, he beginnes to loue God as a
thing necessarie vnto him but vvhen he begin-
neth to loue God vppon occasion of his ovvn neces-
sarie,

fitie, then God beginneth to vva^x sweet vnto
him, and so by tasting how sweet God is he pas-
seth to the third degree and loveth God for him-
selfe. And as we loue our selues and our
ovvn things best, so doth this selfe loue
blynde vs and hide from our ovvne eyes
our ovvne defectes. Vverfore Demosthe-
nes vvas vvont to saye that it is a most easie
thig to deceiue our selues, for vvile vvee
desire especially to haue our ovvn actions
liked, vve easilie persuaade our selues that
they are to be liked. And therfore Plato ^{l. 9. de leg. 2. p.}
counsayleth euery man to flye this vice of
selfe loue vvwhich the Grecians call *φιλανθρία*
and not to bee ashamed to learne of o-
thers especially vvhen they are our bet-
ters. Novv if euer any vvete sick of this
disease, it is the heretike especially of our
tyme, vvho preferreth his ovvne opinion
before the common cōsent of fathers, and
his ovvne priuate and particular spirit be-
fore the common spirit of the Churches:
vvho thoughe a generall councel, in
vvhich all the grauitie, sanctitie, vvifdom,
and learning of the Church is assembled
together, define the contrary, vvill neuer
chaunge his opinion, but vvill prefer his
ovvne particuler opinion and priuate spi-
rite before all councelles, fathers, ages, &
Churches, and he but one, vvil stande a-
gainst all, and he but one, vvill be iudge

*l. 3. cons. har.
o. 2.*

of all in interpretation of scripture, and
will be iudged of none. This intolerable
pride & self-love of their owne opinions
Saint Ireneus auoucheth to bee a com-
mon disease amongst heretiques. *Vnus-
quisque* (sayeth he) *fitionem quam à sehet-
ipso adinuenit, illam esse sapientiam dicit, seque
indubitate & incontaminata & sincere abscon-
ditum scire mysterium.* Every one sayeth that
his owne fiction vvbich he hath deuised is vvis-
dome, and that he vndoubtedly, incontaminatly,
and sincerely doth know the hidden mysterie.

*Nic l. 5. c. 7.
l. 2. c. 11.*

Arius that famous or rather infamous he-
retike, not for spoiling Dianaes temple
but for robbing Christ of his diuinitie,
vvas so vvile in his owne conceipte, that
he thought none of the ancient fathers
vvorthy to be compared vvith him.

*Theodoreth.
l. 4. her. fab.*

*Aug. cont. ep.
fundo.*

Socr l. 2. c. 11.

Aetius another souldiour of Lucifers bā-
de vvas vvonte to say that he knevv God
as vvell as he knevv him selfe. Manicheus
bragged that he vvas not only an Apostle
of Christe, but also a Paraclete. Nestorius
eloquent indeed, though not so sweet in
vuttering, as forvard to come to the vvre-
raunce, took such pleasure therein, that he
had noe mynde to read the anciēt fathers.
But to leaue the olde and to come to our
new-borne heretikes, you shall see that
in this selfe loue and liking of their owvn
opiniōs, they degenerate not a iotte from

their ancetours. Luther seing him selfe oftentimes to be pressed vwith the old fathers authority, preferreth his ovvne private opinion before their common sentence, and decree, and bluteth not a whit at the matter. *Nihil curo* (sayeth he) Li. cant. Regem Angl.

si mille Augustini, mille Cipriani, mille Ecclesie contra me sentiant; I care not if a thousand Augustines, a thousand Ciprianes, a thousand Churches thinke otherwise then I do. And in another place: *Doctrinam meam* (sayeth he) *nolo indicari a quoquam nec ab Episcopis, nec ab Angelis omnibus, volo per eam et Angelorum iudex esse*; Pro lib. con. Statuta Ecclesia.

I will not haue my doctrine iudged of any nether of Bishops nor of all the Angells, I will by my doctrine be iudge euen of the Angels.

And againe in another booke of his: *Ego* (sayeth he) *in hoc libro non contuli sed asserui, et assero, nec penes ullum, iudicium esse volo, sed omnibus suadeo ut prestent obsequium*. L. de sermo arbitrio.

I haue not confetred in this booke but I haue affirmed, and I affirm, nether will I that any man iudge herof, but I counsaile all to obey myn opinion.

But especially he triumpheth in another place of the afore sayed booke v which he vvrote against Henry the eight. I oppose (sayeth he) the ghospel (but expounded as hee pleaseth) against the sayinges of fathers and Angeles (as though Angeles ver in opinion contrary to the ghospell.) Here I stand, here I remain, here I glorie, here I triumphe, here I

A survey of the new religion
insulte against the Papistes, Thomistes, Henricistes,
Sophistes, and all the sayings of men though neuer
so holy. See how this man plealeth him self
in his own opinion, and how he prefer-
reth it before all men and Angeles. For all
though he will seeme to preferre only y^e
gholpelle before them, yet teing that the
controuersie is not betwixte scriptures,
& fathers (bicause the fathers reuerenced
scriptures more then euer Luther did) but
whether Luther or they expounded scrip-
ture most righty, hee in deed prefer-
reth him selte before all the fathers that
euer were, and in conceipt, triumpheth
ouer them all, but before the victorie.
Caluin also in this selfe pleasing opinion
shovveth him self as bragging and Thra-
sonicall as Luther for his harte, and con-
tedeth with him who shall stout it most.

l. 2. Inst. c. 9.

Nulla Conciliorum (sayeth he) Pastorum, Episc-
oporum, nomina, nos impedire debent, quo minus
omnes omnium spiritus, ad diuini verbi regulam
exigamus: No names of Councells Pastours, Bis-
hops, ought to hinder vs from examining the spi-
rits of all men by the diuine word. And in a-
nother chapter of the same booke, expli-
cating those words of scripture This is my
body in a contrary sense to the Lutheranes
he sayeth that he having by diligēt meditatio
examined those wordes doth embrace that sense
which the spirit telleth him, and leaning to this
(sayeth he) I despise the vñsão of all mē which

c. 17 n. 25.

Deas. 26.

can bee opposed against mee. See, see, the pride of an heretike. may not Luther and euery false prophet say that he hath vted diligence and that the spirit telles him the contrary? Vwere not the fathers as diligent as Caluin, as Vvise, as learned, and as vertuouse, vwho expounded those vvordes in their proper sense? No, no, one Caluin in his ovvn conceipt surpasseth them all, and his opinion and priuat spirit must take the place and vpper hand of all the Austines, Ambroses, Gregories, Hieromes, of all the Councells, yea and Churches also, all though they vvwere thousands in number. Of these mens priuate spirits may be layed that of the Poet *Sua* *Virg. Aeneid. 9. Onid. met.*
cuique Deus sit dira cupido: Euery ones cruel lust
is his God, Sibi quisque profecto est Deus: Euerie
one truly is to him selfe a God. For these men especially, vwho preferre their priuat opinions before Fathers, Councells, Churches, yea and Angells also, Vwhat do they but adore the idolls of their ovvne imaginations, as their God? Truly these men vvwhich are not *sicut ceteri homines*, like other men as ether goddes or beasts, and that by the sentence of Aristotle the prince of Philosophers. For if by this philosophers verdict, solitarie men or rather haters of socerie, vvhom the Grecians vse to call *μωαὶσπομί*, bee ether gods or sauage beasts,

vvhath are these men vvhoe flying all wayes the company and common consent of Christians, vvhill go alone in all their opinions, and symbolize or sorte themselves vvith no men. But this it is to leaue the Catholike Church, vvvhich vvhen the heretike forsaketh, he bidds adevv to all fathers, councells, antiquitie, and common consent, vvvhich only are to be founde, in this Church; and must of necessitie stande post-alone, and stick to his priuat spirit & opinion against all the Christiana vvorld. I vvould saint Bernard had been to deale vvith these singular spirits, but bicause he is ridde of these troublesom companions, vve vvill at least alleage his vvords vvvhich he once vsed against one Petrus Abailard^o possessed vvith the same euill spirit, vvho sayed that man vvvas not deliuered by Christe from captiuitie of the deuill; and although (sayeth he) the doctours of the Church think the contrary, yet other vvise it seemeth vnto me. *Vvhat* (sayeth saint Bernard) *shall I deem more intolerable in these vvords? blasphemie, or arrogancie? Vvhat more damnable? rashnes or impietie? Vvere it not more meete that such a mouth should be bobbed and beaten vvith stones then refuted by reasons? doth he not iustly prouoke all mens hands against him, vvvhose hands are against all? All* (sayeth he) *think thus, but I think other vvise. But vvhat*

Epist. 190.

doest thou think? vvhhat bringest thou better? Vvhat more subtiltie doest thou find; Vvhat greater secret doest thou boſte to haue been reuealed vnto thee, vvhich hath not been known to ſo many ſaincts, vvhich hath eſcaped ſo many wiſemen? yet toll vs, vvhhat that is vvhich ſeemeth true vnto thee & vnto no man elſe? And ſo forth. If to theſe vvords of Sainct Bernard gentle reader thou adde Luther or Caluin in ſteed of Petrus Abailardus, and putting out his ſingular opiniõ put one of theirs in the place, thou vvilt eaſilie perceiue that theſe vvords maye as vvell be vſed againſt them as him, for they are noe leſſe ſingular then he as appeareth by their proud aſſertions vvwhich I haue ^{Luth. art. 27.} alleaged, and may appear more by their ^{28.} opinions of the priuate ſpirit vvwhich in o- ^{Ca u l. 3.} ^{inſt.} ther places they make the iudge of the meaning of ſcriptures & of all other controuerſies of religion. Do not they ſaye ſtill in effect that vvwhich ſainct Bernard calleth intolerable and damnable: I ſay ſo, let all the vvorld ſaye the contrarie? Do not they prefer their ovvne expoſition of ſcripture before fathers, counſels, Churches, yea Angels alſo? Do not their mouthes out of vvwhich haue proceeded ſuch arrogāt ſpeeches deſerue rather to be beaten vvith ſtones then to be refuted by reaſons? Behold England my deare & lovvely

deceaued countrie, to vvh^t pride these
Lucifers haue induced the. Why didst thou
forsake the Romain Church vvhich vvas
euer taken euen of infidels for the only
Christian societie? Vvhom diddest thou
follow vvhē thou didst leaue that Church,
but only a singuler spirit? And vvh^{er}on
nowv doest thou rely, vvh^{er}ō doest thou
ground thy religion? Not vppon fathers,
nor councells, nor antiquitie, nor Church,
nor common consent, for al these, thy
new apostles vvhom thou hast followed
haue reiected. doest thou then rely vppon
Luther or Calvin or the new found mini-
sters? Thou seest by the first chapter how
they can not proue their mission nor di-
stinguish them selues from falle prophets,
vvhich are assuredly to come and are all
ready come. And vvh^{at} reason hadst thou
to forsake thy graue & learned for fathers
for these skipiacks, and the common spi-
rit of the Church for their singular spirits
vvhich are so priuate that thou shalt har-
dly finde tvvoe of them conspiring in one
opinion. Doest thou ground thy self on
scripture? Bare scripture as I haue proued
in the second Chapter is no sure ground
vvhithout the true sense, and howv doest
thou knowv that thou hast the right mea-
ning of scripture? I knowv thy answer:
My spirit (sayest thou) telleth me so. This

then is thy staye, this is thy ground in religion, this is thy last refuge to vvhich thou must needs stick vnto as I haue declared, vvhhen thou leauest the Catholique Church. But is not this intolerable pride to make thy priuat spirit to be iudge of scripture and sense of scriptur? Is not this intolerable arrogancie to make thy ovvne priuate spirit iudge of counsels, fathers, Church and all, and to prefer thyn ovvne priuat opiniō, before their cōmon cōsent, as though thou being but one, couldst see further into scripture and that at the first reading, then they all could do by great studie and labour? But vvhath assured stay thou hast in this thy spirit vve shall see anone. nowve I vvill put a difference herin betvvixt these spiritual men, and that absurd heretike Suēkfeldius, least I seeme to do, iniurie to my aduersarie, and not to be able to ouercome him, vnless I bely him. Suenkfeldius therfore denieth all Sacraments and scripture, and is so spirituall, that he vvill liue only of the spirit, and neither of the vvorde, nor Sacraments. But Luther and Calvin admitt both Sacraments, and the vvorde of scripture, mary yet they vvill haue the spirit to giue sentence of scripture and the meaning of scripture. For if you aske them hovv they knowve that fayth only iustificieth? they

vwill answer by scripture. But aske them how they know that vvhich they alleage for that opinion to bee scripture, or that to be the true meaning of scripture in vvhich they take the scriptures by the alleaged? They vwill not say that by the fathers, counsell, or Church, they are assured, but by their own priuate spirit. So that although Caluin writeth against the Libertines for relying only on the spirit, yet at last hee falleth into the same labyrinth him selfe, for vvhilest he vwill be iudged by scripture, yet so that his spirit must giue sentence vvhich is scripture, and vvhatis the meaning thereof, he pronounceth the last sentence, from vvhich is no appeal, by his priuate spirit. Against this spirit of theirs I could bring many arguments, but of itself it is so phantasticall, that these few shall suffice to refute it. First I say, that although God might haue gouerned his Church by internall reuelation of a priuate spirit, vvhich should propose vnto euery one in particuler, vvhich is scripture, & vvhatis the meaning thereof, vvhich is true sayth, vvhatis the vwill of God, vvhich is the vway to saluation, and vvhatare the comaundements, neuer theless this vvere a gouernment rather for angels then for men. for men are visible and haue a visible conuersation, and therefore are to be

directed by visible pastours, visible lawes,
and rules, and not by an inuisible spirit?
For this cause almighty god vvho could
sanctifie vs as he dothe the angells vvith-
out any visible meanes, yet bicause vve
ar men, he hath alwaies bestowed
his graces vppon vs by sensible signes and
sacraments and by a visible dispensation of
men. Secondly suppose God should go-
uern euerie one by his inward spirit, yet
this vvould not be sufficient for others among
st vvhom vve conuerse: for howe shall
they know my spirit to be of God, and
not of the deuill? Vvherfore this spirit is
not sufficient to govern and direct men
in a peaceable conuersation: bicause vvhen
euery man vvould bragge of his spirit, and
none could proue the same vnto others no
more then our spirites in Englād can, they
vvould fall together by the eares about
their spirits and neuer should be able to
parte the fray or to end the controuersie.
Thirdly nether is this spirit vnles it be
ioined vvith a plain reuelation (as our spi-
rituall heretiks see by experience that it is
not) sufficient for a mans owne selfe to rely
on for the assurance & quietness of his co-
science. For I ask of him that thinks him self
most assured, how he knowes that his
spirit is of god & not of the deuill? If he an-
swere, that the spirit brings, vvith it a cer

tain firme persualio vvhich makes a mā to his thinking assured; I say that this is not sufficiēt, bicause euerie heretike yea euerie Turk hath this in vvard persuasion, and Suenkefeldius vvhō denyed all Sacramēts and scriptures, and vould be guided only by the spirit, vvas fully thus persuaded by his spirit, vvhich he also did verilie think to bee of God. If these mē thought verily that they had the spirit of God, and yet vvere deceiued; vwhy may not Calvin, vwhy may not euerie brother, begin to doubt of his spirit? Yea vwhy should vve beleue him on his bare vvord, to haue the true spirit vnless he can proue it by miracles or the authoritie of the Church to vvhom Christ promised this spirit, vvhich he can neuer do. For as for miracles heneuer could rayse a dead lo vse frō death to life, and to proue his spirit by the authoritie of the Church, vvere to proue it conformable to the cōmon spirit of the Christian Church, vvhich he nether can nor vvill do, bicause he vvill be singuler. If he proue his spirit by the scripture he vvindes him self in a circle out of vv^{ch} he can neuer get him selfe out vvith honour or honestie. For euen novve he proued scripture and the meaning therof by his spirit, and novv he proueth his spirit by the scripture, and if you aske again how

he knowes this to be scripture, he vwill answer, by his spirit, and so vwill neuer get out of this circle but vwill still proue scripture by his spirit, & his spirit, by scripture, for vvhich kinde of argument the Logicians, vwill deride him and hisse him out of the schoole. For to proue scripture by the spirit, and the spirit by scripture, vvhich scripture according to Calvin is not knowen but by the spirit, is to proue the spirit by the spirit, and idem, per idem. But behold I pray you to vvhath the deuill can persuaide man vvhē he hath blinded his eyes by depriuing him of the light of fayth. Ther is nothing so secret vnto man as is this spirit; bicause the harte of man is a bottomless pitt, vvhose depth a mans ovn self can not sound, it is a labyrinth into vvhich vvhē you enter you can hardly finde the vway to get out, spirites also are diuerse, & vwant not in mans harte, places to shrowd & means to trāsforme them selues: They vwill often times make a shevv of the spirit of God, vvhē indeed they ar the spirite of the deuill, vvhō long since promised that he vwould be a lying spirit in the mouths of all false prophets, and yet every brother of the new religiō vvaranted nether by miracle, nor eident reuelatiō, nor Church, nor councell, vwill needs be persuaided yea and assured also, that his spirit is of God. Fourthly God had

been vnreasonable if he had giuen vs no other iudge to interpret his lawes, then this secret spirit. For he hath bound vs to a religion vvhich is aboue reason and often tymes against sense and sensuality, and this he hath deliuered vnto vs in a booke very obscure and harde to vnderstand; and vwith all he hath obliged vs to the beleeif, and obseruation of this law and religion, vnder paine of eternall damnation. Now if he hath giuen vs no other interpretour of this lawe but our oovn priuat spirit vvhich is so secret and subiect to errour, he should seem to haue intended and desired our damnation, and to haue giuen vs a lawe not for a rule to direct vs but for a snare to catch vs, and a pitfall to ruinate vs; bycause vve can not keep this lawe vnless vve vnderstand it, and not keeping it vve shalbe damned. Truly better had princes prouided for their subiectes then God for his, because princes make plain lawes and yet least the subiectes should plead ignorance or complain that they are punished for not keeping a lawe vvhich they vnderstand not, they haue prouided interpretours vvhose glosses are playne; and yet Christ our lawe-giver according vnto Caluins opinion, hath giuen vs an obscure lawe; and a more obscure interpretour to vvit

the secret and vncertain spirit, and vvith all exacteth hell paines of vs if vve obserue not his layve in the right sence & meaning. Fiftly if this priuate spirit be admitted for an vmpier in matters of religion all Hierarchie and order in the Church, talleth, for then all are heades none are feet, all are eyes to directe none are inferiour members to be directed; all are pastours noe sheep, all are masters noe scholars. Avvay then vvith Bishops yea and superintēdēts also; avaunte preachers vve are not tyed to any mens spirit in perticuler, no not to the Churches spirit in generall, bicause euery man is *doctus* taught of God immediatly by his priuar spirit. It is not true vvchich S. Paule sayeth that Christ gaue vs some pastours some doctours, *bicause all ar pastours*; It is not true vvchich the scripture affirmeth in many places vvchich shall herafter be alleaged that the gouernment of the Church is monarchicall, no nor Aristocraticall, but rather Democraticall and populate; bicause euery one of the people by his priuate spirit is supreme iudg and a supreme head in matters of religion, euery cobler or tinker if he be a faithfull beleeuer, iudgeth all & acknowlegeth no superiour; bicause vvchilest his spirit iudgeth vvchich is scripture & vvhat is the meaning of scripture, to vvchich all

Ephes 4

are subiect, he summoneth all to stande to his iudgemēt, and he vwill be adiudged by none: & so vwhilest all are superiours, none are inferiours yea none are superiours bicause a superiour can not be vwith out an inferiour, and vwhere is noe superiour nor inferiour there is noe subordination, vwhere is noe subordination, ther is noe order, vwhere noe order, ther is confusion, and so vwhere the spirit ruleth, ther can not be the Church, bicause it is compared to a citie, yea vnto a kingdome also, in both vvhich is a seemly order. Lastly this spirit openeth the gapp vnto all heretikes and heresies vvhich according to my promise I shall proue evidently and laye open manifestly. For if that be true sense of scripture vvhich the priuat spirit suggesteth, if the reformed new religion bee the sincer religion bicause it is squared and ruled by scriptur, or rather by scripture interpreted by the priuat spirit, then certainly by the same vway that this pretended religion is entered in to the vworld for currant; by the same vway, may all heretikes and heresies, al false prophetes and false apostles, claime free passage also, and by no equitie can be excluded if Luther, Caluin and their brotherhood bee admitted. For euery lying prophet can alllege scripture as
vwell

as well as they, he can bragge of his spirit as well as they, he can say and sweare that he hath the right spirit which assureth him also that he expouñdes scripture rightly, and preacheth truly; and seeing that the reformers of this age can saye noe more (for they haue neither miracles nor other authoritie to proue their spirit as all ready is proued) it followveth evidently, that if they bee admitted and receiued, noe false prophete, though neuer so phantasticall, can bee reiected.

The fourth Chapter demonstrateth that in reiecting fathers and counsels, which consisted of fathers, the pretended reformers open the gapp, and gate, to all heretikes and heresies.

Parricide, and murder of parents, in old tyme vvas deemed so hainous an offence, & so vnnvorthy a facte (as being not only contrarie to reason but also repugnaunt vnto nature) that Solon the famous lawv-maker decreed no lawve against it, not for that he thought it not vworthy punishment, but bicause hee counted it more barbarouse, and inhumaine, then could be by man comitted. And in deed mans nature so much abhorred this vn naturall fact, that vntill six hundred yeares after Rome vvas built, no man euer is read of so vnkñde as vwho could finde in his hart to imbrevv his hā-

Cic. pro Reicio des in his parêtes bloud. Lucius Ostius, as
 some do think, vvas the first vvho laying
 aside all humanitie, against natures pro-
 pension and naturall affection, layed vio-
 lent hands vppon his father, & depriued
 him of being, of vvhom he had receiued
 being. Vvwhich facte vvas no sooner com-
 mitted but nature abhorred it & the Ro-
 maines then the most ciuill people, to re-
 present the enormitie of the offence, di-
 uised a punishmēt vvwhich should not on-
 ly be a iust payne but also an embleme of
 the fault. They decreed first of all that
 the murderer should be sevvved vp in a le-
 ther sack. Secōdly that sacked, he should
 be cast into the vvater. thirdly vvith him
 vvwere included a cock, a viper, an ape,
 and a dogge, to accompanie him at his
 death, vvwhose natures he had imitated in
 his life. he vvas inclosed in a sack and so
 cast into the riuer, that so at one tyme he
 should lose the light of the sonne, vvwhich
 he could not see, of the fyre, vv^{ch} he could
 not feele, of the aire, in vv^{ch} he vvas not
 permitted to breath, of the vvater in vv^{ch}
 he swimming vvas not refreshed, of the
 earth vv^{ch} he touched not; and so he vvas
 depriued at one tyme of the benefit of the
 sonne, and the fōvvre elemētes of vvwhich
 all vvwere produced, bicause he had been
 vnkind and vnnaturall to him, of vvhom

*Cic. supra.
 Iuuen. Satyr.
 8. Plut. in vi-
 ta Ostij.*

he vvas begotten. His companions at his death vvere a Cocke, bicause as this byrd fighteth vvith his fire, and treadeth the hēne vvwhich hatched him, so he hath been iniuriouse to him that begotte him; A viper, bicause as this beast eateth him selfe out of his damnes belly, so he ruineth him vvho gaue him being, an ape, bicause as he imitateth man in his actions and some vvhat resembles him in forme of body, yet is in deed no man, but a beast, so this vnnaturall murderer, caryeth the shape of a man, but in conditions is noe man, bicause he hath cast of all humanitie; And lastly a dogg, that this creaturs faythfull seruice to his master vvho only feeds him, may confound this monster and cōdemne his treacherie vvho hath been so false to his parēt vvho hath not only fedd him but begotten him. This kinde of death in myne opinion vvere a punishment not vnfitly to be layed on heretikes especially y^e most mallicious (for vvith thē vvho erre not of mallice I vvil he more gētle dealīg) vvho are so vnnaturall children to Christ their father as shall appear in y^e third booke, vvho so reuile & miscall the anciēt fathers of vvhom they receiued fayth and religion, and are so vnkind vnto the Catholique Church their mother, vvwhich by the Sacrament of Baptisme regenerated

them, and gaue them their spiritual being. For they deserue to be depriued at one tyme of the heauens and elemētes of vvhich all thiſgs are in ſome ſorte produced, vvhocōtemne the Churche, the councells, the fathers, and cheef paſtours, of vvhom and by vvhome they receiued their ſupernaturall being by vvhich they are Chriſtians. They deſerue a cock at their death, bicauſe as the cocke fighteth often tymes vvith his ſire, and abuſeth the henne that hatched him, ſo they contend vvith ancient fathers and as much as in them lyeth deflower their mother the Churche vvch bare them ſpiritually; a viper alſo ought to dye vvith them, bicauſe like vipers by ſchiſmes and hereſies they eate them ſelues out of the vvombe of the Church; an ape muſt alſo ſuffer vvith them, bicauſe as he reſembleth man but is in deede a beaſt ſo they like apes imitate true Chriſtians bearing the name of Chriſte as they do, admitting certayne ſcriptures and Sacramentes as they do, deuifing ſuperintēdētes for the biſhops of the Church, miniſters for preeſtes, tables for aultars, & a prophane Cene and ſupper, for the ſacred Eucharift, and yet in deed are no true chriſtians but monſtrouſe infidells and vvorſe then leuues and Paganes; a dogge alſo to make vp the number they vvor-

thily deserue, to put them in mynd that dogges may teach them fidelitie. for dogges though they receiue some tymes blowes, and neuer any greater benefit then crustes and bones, yet are so saythfull to their masters, that they vwill not leaue the to death, vvhetheras the heretike is so vngatefull and vnfaythfull to Christe and his spouse the Church, that for no other cause then an itching humour of pride and self love, hee vwill runne after euery sectmaster that can only dropp a fevv textes of scripture interpreted by his ovne spirit, leauing the Church & anciēt fathers, and consequently Christ him selfe bicause they ever vvent together, and vyho heareth one, heareth the other. But least I condemne them to the punishment of parricides for contēpt of anciēt fathers, before I proue them to bee guiltie of the fault, I vwill sett dovne vword by vword, their ovne sayings and assertions, by vvhich shall appear, vvhether they beare, and vvhether kindnes they shew, towards their ancient forfathers. Basilides *Ex Epiph. her.* an infamous heretike vaunted that he and his only kneve the truth, and that all his forfathers were *sues & canes*, hogges and dogges, not vworthy of the margarines of his doctrine. The Valentinians (sayeth Ire- *Lib. 1. c. 23* neus) if you vrge them vvith scriptures

which they can not answer, & will denye
 them, if you prouoke them to be tryed
 by tradition deliuered vnto vs by a suc-
 cession of preestes and fathers, *aduersantur
 traditioni dicentes se non solum presbyteris, sed
 etiam apostolis existentes sapientiores, sinceram
 inuenisse veritatem*: they oppose against tradition
 saying that they being wiser then the preests and
 apostles, haue found out the sincere veritie. Arius
 as before I haue rehearsed thought none
 of the fathers comparable vnto him: Ne-
 storius disdained to read their vworks;
 and our reformers of this age, shew by
 their vnreuerent, and rayling speeches
 against the fathers, that they are descen-
 ded of the same race of patricides and re-
 uilers of their ancient fathers. To begin-
 ne therefore vwith the first patriarch of this
 new religion, Martin Luther that man
 of God (although by his owne con-
 fession he was so familiar vwith the deuill
 that he hath eatē a bus hell of salte vwith
 him) in his book against the king of En-
 gland hauing called him blokhead, beet-
 lehead, grossehead, dull pate and such like
 names, for pressing him vwith the autho-
 ritie of fathers thus he decideth the mat-
 ter *Henricus dicta patrum inducit pro sacrificio
 missario &c.* Henrie for his making sacrifice
 bringes in the sayinges of fathers. Here say I, that
 by this meanes, my sentence is confirmed: for this

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l. 2 cont. Reg.
 Angl. fol. 303

is it vvhich I sayed, that the Thomistickall asses,
 haue nothing vvhich they can alleage but a mul-
 titude of men, and the ancient use. But I against
 the sayings of fathers, men, angells, and deuills,
 put downe the ghospell vvhich is the vvorde of
 the aternall maiestie; here I insult ouer the sayings
 of men thought neuer so holy, so that I care not
 though a thousand Austines, and Ciprianes,
 should stand against me. Thus one Martin
 Luther braueth them all & thus this good
 child reuerenceth, and respecteth his an-
 cient fathers: for as I sayed in the last cha-
 pter, although he seemeth only to prefer-
 re the scripture, yet seing that they admit-
 ted, and alleaged scripture also, the que-
 stion is, vvho hath better skill in ex-
 pounding scripture, and if vve belecue
 this man all the fathers might haue gone
 to schoole to him. Zuinglius vvill not be ^{in expof. 4. 6. 6.}
 behind Luther in this matter. They affirme ^{fol. 167.}
 (sayeth he) and vve deny that the masse is a
 sacrifice. Vvho shalbe iudge of this controuersie?
 The sole (say I) and the only vvord of God. But
 by and by thou beginnest to crye, The fathers, the
 fathers haue thus deliuered vnto vs. But I bring
 to thee not fathers, nor mothers, but I require the
 vvord of God. Caluine desireth to be
 counted modest, but herin also he could
 not conteine him self. Vvhen the aduersaries ^{1. 3. 1. 1. 1. 1. 1. 1.}
 obiekt to me (sayeth he) that this vvvas the cu- ^{1. 1. 1. 1. 1. 1. 1. 1.}
 stom, I answerre that the old fathers in this

matter wanted both law and exemple, & were caryed a way into an error, whilest they attributed to much to the name of penance, and the common peoples opinions. And again, I am litle moued with those things which occurre euery where in the writings of fathers concerning satisfaction. I see truly many of them yea (I will speake simply as it is) all almost of them whose booke are extant, were in this matter deceiued, and spoake hardly. And in another booke of his he calles the fathers of the council of Trent hogges & asses. Peter martyr calleth papistes, Patrologos, not Theologos, for alleaging fathers. Doctour Humphrey in the life of Ieuell, perceiuing that Ieuell had offered to much when in the heat of his sermon he was content to be tryed by fathers; sayeth that he might haue vsed a better defence for him selfe, then the authoritie of fathers, *Whoe* (sayeth hee) if they teache contrarie it litle skilleth, for what haue we to do with fathers, with flesh, & bloud, or what pertaineth it to us what the false Synods of bishops do decree. Beza calleth Athanasius Sathanasius, and the fathers of the Nicen Council, blind sophistes, ministers of the beast, and slaues of Antichrist. And althoughe Luther affirmeth that Iainct Gregorie the great, was the last good Pope, yet Bibliander calleth him in derision the Patriarch

ps. n. 88.

in Antid. can
9.

l. de ueris.

Vide eundem
in prefat. in
Orig.

l. deus. Papas

First Booke.

of ceremonies, Melancthon condemneth him for allowing of the sacrifice of the masse, for the dead. Paulus Vergerius wrote a booke of the toys and fables of Gregorie. Horne in his booke against Abbot Fecnam, calleth this sainte (to vvhome vve English men owe noe lesse then our conuersion from paganism to christiantie) a blind buffard. Bale the cronicles sayeth that this saint, sent Austin the monke to plante in England his Romish religion, but yet (sayeth he) Latimer is much more vvorthy to be counted Englands apostle, bicause Austine brought nothing but mans traditions, masse, crosses, letanies, vvhetheras Latimer vvith the hooke of truth cut of these superstitions. Vvhitaker in his booke called reprehension, sayeth that the fathers for the most part vv ere of opinion that Antichrist is but one particular man, but in that as in many other things they erred. The like respect they beare to generall Councils in vv hich the vv ildest and grauest fathers of the Church vver all vv ayes assembled. Luther in his booke of Councils calleth them Sicophants, and flaterers of the Pope, and sayeth that the canons of the Council of Nice, vv hich Constantine reuerenced and honoured vv ith his presence, are hay, strawve, stickes, and stubble. Yea in this

*prof. ep. Zuin
gl. & Mel.*

Cens. 1. pag.

66 72

Cens. 2. pag.

678.

Pag. 11.

ibidem.



A surveye of the new religion:

council he findeth a playn contradiction, because the councill forbiddes all Eunuches to be promoted to preeft hood, and yet commaundeth preestes to liue chaffly As though only they vwho are gelded could liue chaff, and as though ther vvere no mean betvixt vviuing, and gelding. Yea sayeth Luther, if all the decrees of councells vvere povvred into thee vwith a pipe, yet vvould they not make thee a christian. Calvin vvill examine all coun- cells by the vvord, before he vvill giue any credit vnto them, and seing that the fathers in councells examined their de- crees by scripture also, Calvin vvill make an examination vppon their examinatio, and so vvill bee Iudge of them all. But least I vveary the reader vvith to longe a catalogue of reuiling speeches of these contumelious chammes and parricides, I report me vnto the indifferent reader, vvwhether they deserue not the punish- ment of parricides, vvho so scoffe, taunte, contemne, and reuile their forfathers? But my meaning vvas not to condemne them vppon vvhom God his sentence must passe, my drifte is herby to shevv how much in reuiling fathers they crack the credit of their religion, and how vvithall in reiecting this authoritie, they open the gapp to all heretikes and heresies. And as

*l. cent. Regem
Anglia.*

*l. 4. Inst. c. 9.
sect. 8.*

concerning the first point, it is vuell kno-
vvn, that antiquitie vvas allvvayes reue-
renced: old age vvas euer respected, olde
coynes priced, ancient statues admired,
old vvritings esteemed, and in all artes,
the moste anciēt professours of the same,
bear the bell a vvay. In painting Appelles
bath the credit aboue all painters, in sta-
tua ry vvorks Lycipp⁹; in comedies Plau-
tus and Terence; in Tragedies Seneca; in
histories Liuiē, Salust, Iustine; in Poetrie,
Homer, Virgil, Ouid; in Rhetorick De-
mosthenes, and Cicero; in Philosophie,
Plato, and Aristotle; in Diuinitie, Peter
Lombard, sainct Thomas of Aquin, Sco-
tus, and such other subtile schoolmen;
And shall not the ancient fathers and do-
ctours of the Church, vvho by their arte
professed exposition of scripture, be re-
uerenced, and credited in their arte befo-
re oure vnlearned and vvstart ministers?
shall antiquitie giue credit to Poets and
painters, and not to Doctours & interpre-
tours of scripture? Vvhat is this but to
preferr pphane literature before religiō,
Philosophie before fayth & diuinitie, pa-
ganisme before Christianitie, yea poetes &
painters before Doctours & fathers of the
Church? If any one novv should say, that
Plato, and Aristotle vv ere but doltes and
Asses, that Appelles vvas but a blurring

painter, that Cicero was but a railing Rhetorician, that Virgil & Ouid, were but rhyming Poets; Whose eares could abide, such contumelies? Think then (indifferent reader) how fowle mouthed the heretiques of this age are, who thus miscall the ancient fathers, renowned for their skill in interpretation of scriptur, and other learning, as appeareth by their learned commentaries, homelies, and other workes? Think how arrogant these men are, who preferre them selves before all ancient fathers, even in that learning, which was their profession, and for which they have been for many hundred yeares, as famous, as ever Cicero was for eloquence, Aristotle for Philosophie, or Virgil & Ouid, for Poetrie. But whilest they contemne the authoritie of ancient fathers, what greater authoritie do they bring but upstarte and unlearned ministers? Whilest they reiect the fathers as men who might erre, are they godds or angells? are not they men as the fathers were, and not worthy to be their men & seruantes to cary their books after them? But nowe accordig to my promise, I wil declare y^e first pointe by me proposed, to wit how in reiecting fathers, they cracke their owne credit. For these fathers were learned, graue, wise, glorious in working

miracles, and great in bearing of authoritie in the Church of God. Their profession vvas preaching, teaching, and interpreting of scripture, in vvhich arte they are ancient, and famous for many hundred yeares: Some of the vvere schollers to the Apostles, others succeeded immediatly the Apostles schollers. The newv Apostles are newv and yong, vvho beganne but the other day to study, and to interpret scriptures, and peradventure many of them vvould neuer haue bene able to make a sermon, had they not the helpe of the fathers commentaries & homelies. Let then the indifferent reader be iudge, vvwhether the religiō vvwhich the fathers taught and professed or that vvwhich these newv Apostles haue deuised, be likeliest to be true, and vvwhether it be not more probable, that they preached & taught according vnto scripture, rather then our newv and later Bible-clerkes. Truly to say that a Luther, Calvin, Zuinglins, Beza, is herin to be preferred before Austines, Ambroses, Hieromes, Gregories, vvvere as absurdly spoken, as if one should preferre the painters of these dayes, before Appelles, or the Physitions of this age before Galen. Moreover vvhere these fathers vvvent, ther alvvayes vvente religion, vvhere they vvvere Doctours, that vvas the Church of Chri-

ste, vvhether they vvere pastours, ther vvas
allvwayes the folde of Christe, of them
cōsisted all the general cōuncells, by them
vvere the ancient Canons decreed, and
old heresies condemned, all the Bishopri-
kes, seas, and Churches, by them vvere
gouerned, and by their meanes erected.
They vvere the men vvho in all ages op-
posed them selues against heretiques, as
true pastours against the rauening vvulues
vvho had only the coate of shepheards,
against hem & their people, vvere rayled
all the perlecutions as against the only
Christians, their actions, their offices, in
God his Church, their bookes, their mira-
cles, their liues, their deathes, do fill Ec-
clesiasticall histories, the vvriters vvherof
intending to vvrite the begining & pro-
gress of the Christian Church, vvrite only
of the Romaine and Catholike Church,
the pastours and Doctours vvherof, vvere
the ancient fathers. So that vvhist our
reformers refuse the authoritie & doctrine
of the fathers, they cut them selues from
the Church of Christe, bicause that, & the
fathers (as all histories & monumētes de-
clare) vvēt euer together, and they ioyne
in parte vvith all old heretikes, vvho the
fathers by doctrine, and centure, euer con-
demned, bicause in one heresie, or other,
they agree vvith them all, as shalbe in

the next booke demonstrated, and they let not to cōfesse, vvith Tobie Matthevv, that no man can read fathers and belecue them, & imbrace this nevv religion. Read Genebrard (gentle reader) and thou shalt see hovv in the end of euery age he setteth dovvne a catalogue of all the ancient fathers vvho vvete counted the only true pastours, as allso a liste of all the heretikes: them the Catholiques vvwhich novv liue professe to follovv as the heretikes of this age vvill confesse, those infamous heretikes, the reformers adore & embrace their doctrine, as I shall proue hereafter in the second booke. Iudge thou then vvwhether the Church and Christian religiō be vvith these reformers and reuilers of fathers, or vvith the Catholiques whom they haue Nicknamed Papistes. This argument of the fathers authoritie, put Luther many tymes to his trompes, and sometymes afflicted him, vvith no litle scrouples; but bicause he had a large cōscience, he svalloved them vp, & in tyme digested them all. *Hovv often (sayeth he) did my trembling harte beat vvith in me, and reprehending me, obiect against me that most stronge argument? Art thou only vvise? Do so many vvorldes erre? Vvere so many ages ignoraunt? Vvhat if thou erreft and drauest so many into error to be damned vvith thee eternallie? And in an other place. Doeft*

*Præfat. l. de
abrog. missæ
privatæ.*

*To. 3. annos.
breniss.*

thou, a sole man, and of no accounte, take vppon thee so great matters? What if thou being but one man offendest? If God permit such, so many, and all to erre, why may he not permit thee to erre? Hether to apperteyn those arguments. The Church, the Church, the fathers, the fathers, the Councells, the custome, the multitudes. & greatnes of wise men. Whom do not these hilles of argumentes, these cloudes, yea these seas of examples over-vhelme? And yet again this scrouple assaulteth him. Some (sayeth he) will say vnto me: The Church so many ages hath so thought and taught, so haue thought, & taught, all the primitive Churches, and Doctoures most holymen, much more great and more learned then thou. Who art thou that darest dissent from all these, and obtrude vnto vs a diuerse doctrine? Thus God moued Luthers hart, which might haue been a sufficient calle, to haue recalled, and reclaimed him; but he being obstinate; thus put this motion by: When Satan thus vrgeth, and conspireth with flesh, and reason, the conscience is terrified and despaireth, vnlesse constantly thou retourn to thy selfe, and say, whether Cipriane, Ambrose, Austin, or Peter, Paule, and Iohn, yea an angell from heauen, teach other-vvise, yet this I knowe for certain that I counsaile not men to humane but diuine thinges. Art thou sure Luther, when thou halt so many, and so learned fathers against thee? Darest thou prefer thy ovr-

To. 3. in Gal.

Se Reynolds
in burges.
6. 1.

ne particuler iudgment, before their common consent? Yea (sayeth M. Vvhitakar) Luther in some case may prefer him selfe before all the fathers, & a thousand Churches. For vwhen his doctrine is according to scripture then is it to giue place to noe fathers. But this is as much to the purpose as the patch beside the hole, bicause the cōparison is not betwixt fathers and scriptures, vvhich are to be preferred: bicause the fathers allowed and alleaged scripture euen for those pointes of doctrine for vvhich Luther doth, and all the Luthers in the vvorld can not proue that all the fathers held any one opinion against scripture; but the question must be, vvhether Luther or all the fathers did best vnderstand the scripture; and therefore, if Luther hold against the fathers in exposition of scripture, he preferreth him selfe before them all. As for example, Luther alleageth scripture to disproue free vvill, all the fathers alleage scripture to proue it, and Luther expoundes scripture one vvay, they another, else they could not both alleage scripture for contrarie doctrine. Vvherfore if Luther sayeth that he expoundeth scripture truly, and therfor cares not for all the fathers, he preferreth his ovvne iudgment before them all; and so can not ansvvere that argument ground-

ded in the fathers authoritie, nor comfort, him selfe vvith this, that he forsooth hath the vword of God vvich is aboue the all. And so Luther must giue vs leaue to come vppon him vvith his ovvn argument, vvich he shall neuer answer. The Church from the begining hath taught, and expounded scripture other vvise then thou doest, so many Austines, Ambroses, Ciprianes, Councells, and ages, haue preached other vvise. Are they all deceiued? hast thou only found out the truth? What if thou rather arte deluded? Thou art but one, they are many, thou art of late, they of ancient standing, thou a sinner, they saintes, thou some scholler, but they vvere learned doctours, thou hast a vvitte, but all their vvittes vvere of a greater reach, thou seest some thing, but so many eyes must needs haue a greater insight; Thou hast studyed scripture but they more, thou hast vvatched at thy booke, but they in night-studie haue spent more oyle then thou, though thou peradventure more vvine the they, & thou alleagest scripture for thy doctrine, they for y^e cōtrarie. And so their iudgemēt must be preferred before thine, & cōsequēly theirs shall be y^e true doctrine, they y^e true Pastours, theirs the true Church; & so ours nowv is the true Christiane religion, vvee the right Chri-

itianes, vvho agree vvith those fathers,
 and the Church of vvhich they vvvere pa-
 stours and preachers: and Luther and the
 reformers, vvho vvill haue noe parte
 vvith the fathers, are no members of the
 true Church, bicause the ancient fathers
 and the true Church vvvere neuer yet se-
 parated, but alvvayes vvvent together. The
 first point being proued vve vvill come
 to the secōd, in vvhich I shall proue that
 in reiecting fathers they open the gapp
 to all heretiques vvho may say vvhat they
 vvill (as the reformers do) if that authori-
 tie be contemned. But first it I shall not be
 amisse to declare vvhat authoritie the fa-
 thers haue, & vvwhether they haue infailli-
 ble assistaunce of God to expound scri-
 ptures rightly; for if they haue not: nether
 are Catholiques assured of their fayth by
 their authoritie, nether do the heretiques
 open the gappe to heresies by reiecting
 their authoritie, vvhich if it be not infal-
 lible, may it self also authorise and coun-
 tenaunce heresie. Sainct Paule sayeth that *Ephes. 4.*
 God hath prouided vs of *some Apostles,*
some Prophets, others Euangelists, others Doctours
& Pastours to the consummation of *saintes* to the
 vvorke of the ministerie vnto the edifying of the
 body of Christ, that is for y^e instruction of his
 Church. Vvhere the first place is giuen to
 Prophets, Apostles and Euāgelistes vvho

Ibidem.

wrote the scripture, in the second place follow doctours and pastours bicause their office is not to write scripture but to interpret it; And the reason is yeelded why these doctours are giuen vnto vs, *least that wee should vvaue like children* and be caryed about with euery wind of the doctrine of men. Now if all the pastours and doctours which we call fathers should or could erre, then were they not appointed to keepe their sheep from vndering, rather should they be the cause of their error, for the sheepe must here the voice of their pastours, and so if the pastours erre, the sheepe must erre with them, if they vnder the sheepe who know nothing but by their pastours, can not keepe the right waye. And if thou saye that in case of error the people must leaue the pastours, I demaund of thee how they shall know where the pastours erre, who knowe nothing but by the voice of their pastours? And suppose they should leaue their pastours. then is the frame of the body of Christes Church dissolued, and the members are separated from the head, and the Church is a headless body: then do they leaue the salte, by which they should be salted and preserved from corruption in religion: Then do they leaue the light, by which they should

Mat. 5.

be illuminated; And how then is that ^{Mat. 23.} true; vppon Moyses chear sit the Scribes and Pharistes do those things vvhich they say? are the pastours of the Church of lesse authoritie then the pastours of the synagoge? If they can erre, then is it not true vvhich Christe sayed vvhoe heareth you heareth me, vnlesse you vwill say that Christe allso may erre in them and vwith them. But our heretiques vwill say that all the fathers are men. I graunte it but they are men directed by the holy ghost, and Christ vvas a man, and yet not only as God, but as man also, he could not erre; and the vvriters of scripture as Moyses, and Salomon, and the prophetes of the olde lawe, and the Apostles and Euangelistes in the newe lawe, vvcre men, and yet they erred not, nor could not erre, vnlesse vve vwill call scripture in question. But vvhere (saye they) read you, that the fathers haue the infallible affistaunce in exposition of scripture? Vvhere I read that they are light, that they are salte, that they are pastours to vvhom vvhen vvee harken vve harken to Christ; Vvher I read ^{Mat. 18. 19. 21.} that vve must doe vvhat they say, vvhere I read that the Church ca not erre vvhich must follovv her pastours, vvhere I read that the Church vvhich learneth all of ^{1. Tim. 4.} her pastours, is a pillar of truthe. But some

fathers haue erred. I graunte it, but neuer all agreed in one error together: neuer all the fathers of all ages, yea not all of one age (for to these also vve must harken) haue conspired in an vntruth. And I demaunde of our reformers, Vvwhether they bee not men also? And I thinke they vwill not denye it. If they be men, I aske vwhether they can not erre in expounding scripture? If they can then haue nether they nor others by them any assuraunce. If they can not erre bicause euery one of them hathe the spirit: Then say I, that more probable it is that so many spirits of the fathers conspiring in one can not erre, then that noe particuler and priuate spirit can erre, especially seing that these priuate spirits are diuerse and contrarie, and vve haue noe more assuraunce of one then another. Iudge nowv (gentle reader) vwhether that the Catholiques religion vvhich is conformable vnto the fathers and pastours of the Church be the sincere christian religion, or rather the religion of the heretiques, vvhich is agreeable to noe common but only to a priuat spirit; especially seing that vvee haue such vvarraunt for the common consent of fathers but non at all for the priuate spirit of euery priuate man. Nowve let vs see in a vword howv by reiecting this infallible authori-

tie of fathers, they leaue noe certain rule for exposition of scripture, and so open the gapp to all heretiques and heresies. For lay avvay fathers vvhich vvhere in all ages counted the only pastours of the Church, the authoritie of Councells is nothing vvorth, for they consisted of fathers, the authoritie of the Church is of as litle esteeme, bicause she all vvayes beleeued as her pastours did, yea she could not tell vvhat to beleue but by their instruction: scripture therfor is only left and the priuate spirit, & seing those tvvoe bare authorities, as before is proued, open the gappe to all heresies, the denyall of the fathers authoritie must needs do the same. For suppose a nevv heretique, yea a deuill from hell in the likeness of a man, should preach a nevv heresie contrarie to all the heresies that euer vvhere, might he not alleage scripture for it, expounding it as he pleaseth? And if you demanda of him how he knoweth that he expoundeth it aright, might he not say that his spirit telles him so? And if you alleage that all that euer taught before him vvhere of another opinion, and gaue another exposition of scripture, might hee not say as easilie as Luther and Caluin do, that they vvhere men & erred all the packe of them? And so if authoritie of fathers be reiected

he or any other might say vvhath he vvould and noe man could controule him. Vvherfore to conclude if vve giue eare vnto the ghospellers of this tyme vvho haue reiected, the authoritie of fathers & vvill consequently iudge all by scripture sensed by the priuate spirit, vve must harken to all heretiques, and open the gappe yea the dore to all false apostles, vvho can not vvithout manifest partialitie bee excluded and repelled, if these men bee admitted.

The fiste Chapter shewveth that they haue noe probable meanes to induce a reasonable man vnto their religion, and that therfore if vve giue credit vnto them, vve must giue credit to all heretikes preach they neuer so absurde & phantasticall paradoxes.

IT is a common opinion amongst the ancient fathers and diuines, that our faythe being supernaturall, can not be demonstrated by reason, as opinions of Philosophers may bee, bicause it aymeth at thinges aboue reason Philosophie, soares no higher then reason giues her leaue, and so in Christian religion vve ought more to rely on fayth and authoritie, then reason, and vve can not shew our selues more reasonable, then to leaue of reasoning in thinges aboue reason. But all

though it be so that we can not proue
our religion by reason, yet we may set it
forth with such testimonie of miracles,
antiquitie, common consent, and such like
motiues; as shall conuince a man of rea-
son, that this religion inuolueth noe eu-
ident absurditie against reason, but rather
is very probable, and most credibly to be
belieued. For althoug as saint Thomas ^{1. 2. 2. 2.} sayeth our religion be not euidentely true,
yet is it *euidenter credibilis*, *evidently credible*,
bicause though in it self it be obscure, yet
hath it been so credibly deliuered vnto vs
by credible signes and tokens, that no
man can with reason thinke it otherwise
then very credible, if he well consider
vwhat testimonies maye be alleaged for it,
vwhich as Dauid sayed are *credibilia nimis*, ^{Psal. 92.}
so to credible, that is so credible as we can not
with reason desire greater testimonie for
things aboue reason. In the beginning
God catechised man in this religion by
Angells vvhom he sent, and by Patriar-
ches & Prophetes vvhom he inspired, by
vvhome he taught the people vwhat sa-
cramentes to vse, vwhat sacrifices to offer,
and other pointes of religion, such as then
men were capable of. In the law vwritten
he deliuered his will and meaning con-
cerning law, and religion, and the cere-
monies, and sacraments belonging ther

Exod.
Leuit.

vnto by his seruauant Moyles, to vvhom he appeared by an angell in thundering, and other such signes, and by vvhom he vvrought in Ægipt, and in the desert so many miracles, for prooffe and confirmation of this religion. After vvards in the lavv of grace and fullnes of tyme, and tyme of spirituall plenty and ritches, as in
 • more ample manner, so vvith greater testimonies and signes, this sayth vvvas deliuered vnto vs. For first our Sauionr proued his mission by all the ancient prophetes, vvho had fortold his coming, and the manner, of his coming, his office, the place and circumstances of his natiuitie, life, and death, vvwhich all aggreing to him concluded him to be the Messias. Secondly by infinite miracles he proued his authoritie & doctrine in so much that he sayed, that the vvorkes vvwhich he did, gaue testimonie of him, yea the Ievves confessed that he could not haue doone so straung thinges if he had not been of God. And seing that he vvrought these miracles to proue him selfe to be the Messias, & his doctrine to be of God, it could not be othervvise, bicause as God can not deceue being *prima veritas*, the first veritie, nor be deceiued being vvildom it selfe, so cā he not giue testimonie of an vntruth by miracles, for so should he be bothe a

Jo. 10. 38.

lyer & a deceiuer. The apostles in like manner, after that in Pentecost they had receiued the holy ghost in a visible forme and manner, receiued power also to giue this holy spirit visibly to others, and to worke miracles also to proue their mission, and doctrine; in so much that *sainct Mark sayeth that they preached, and God confirmed, their doctrine by miracles, and signes that followed.* *Mar. vii.* Vvherfore although the doctrine vvvhich they preached vvvas out of reasons kenning, yet it vvvas made euident by testimonie, and so vvvas euidently credible, bicause if God can not giue testimonie to an vntruth, then in that he gaue testimonie by miracle of their doctrine, it must needs followv that it vvvas of God. Secondly the straunge conquest vvvhich the Apostles made of Idolatrie in despite of all the Philosophers and Tyraunts of the vvorld, and the miraculouse planting of the Christian fayth, is an argument to proue our religion to be of God most pregnaunt, & a motiue to perswade any reasonable man, most forcible. For as once the Israelites by making a procession about the vvalles of Hierico, and sounding of their trompetes (an vnlikely stratagem to surprise such a citie) dismantled the tovvn & leueled the vvalles vvith the ground, so Christ Iesus by the circuit *Iosue 6.*

of a few Apostles and disciples about the world, and by the blastes of their mouthes, vvhich vvere the golden trompetes vvhich promulgated the new lawe, ransaked the citie of idolatrie, vvhich then vvas as great almost as the world, made the Romain Empire subiect to Christes Church, and caused the Scepter to yeeld to Christes crosse, and made Philosophie as an handmayd, to serue and attend vppō the fayth of Christe. A straunge conquest certes, vvhether you cōsider the vvarryers, or the manner of fight, or the force of the enemye, against vvhō they vvaged battayle. And as concerning the souldiours, good lord how vnlikely mē, to atcheue such a victorie? Vvarryers should bee men of force and strenght to make the assault, and to giue the onsets, to defend or offende: These vvere feeble fisher men. *Infirma mundi elegit Deus: God chose the vveakelings of the world.* Vvarryers especially y^e kīg or generall should haue riches and treasures good store; bicause armies can nether be releued, nor leuied vvithout mony, vv^{ch} therefore is called, *neruus belli, the sinevv or strēgh of vvarre*: These mē vvere poore fishers vvho had no other treasur then ragged nettes, & their Generall Christe Iesus, vvas as poore as they, liuing on almes, & not hauing sometymes

1. Cor. 1.

that vvhich vvolumes and vvilde beastes Luce 9.
 haue, a chamber to lodge in. Vvarriers
 especially if they be the leaders, must be
 of noble birth, and parentage, for sould-
 iours are hardly ledd by them vvho are ba-
 se, and not easilie commaunded by them,
 vvho are as meane in qualitie and condi-
 tion as them selues: These men vvere fis-
 her men the basest kinde of People, if vve
 belecue Plutarcke, that are to be found:
 vvho therfore by their trade are banished
 humaine societie, and cōuerse more vvith
 fishes then men, and liue more on the
 vvater then on the lande: *ignobilia & con-*
temptibilia huius mundi elegit Deus: God hath 1. Cor. 1.
chosen the ignoble and cōtemptible of this vvorld.
 Vvarriers should be vvise and ingeniously
 to lay plottes, to deuise stratagemes, and
 to vse force of vvitt, vvher force of armes
 vvill not serue: These vvere simple Fish-
 ermen, neuer trayned vp in scholes, and
 more coning vvith a hooke, then vvith a
 booke: *stulta huius mundi elegit Deus: God* 1. Cor. 1.
chose the foolish of this vvorld. Souldiours
 should be many in nūber least the grosse
 troupes of the aduersarie terrifie them
 vvith the sight of the multitude: These
 vvere a small army, and a silly flocke, only Luce 10.
 twelue Capitaines, the twelue Apostles,
 and 72. priuat souldiours I meane seauen-
 tie two disciples. And yet these vvake,

o. Cor. 13.

lings, were to vvrastle vwith the might of the Romain Empire, These poore beggers were to deale vwith them that had the vvelth of the vworld, These base fighters were to cõtende vwith the nobilitie of the vworld, These simple soules were to encounter vwith the Vvilest Philosphers; and these fewv vvaged battayles against all nationes vppon earthe, yea all the deuills in hell, vvho also opposed against them all their hellis h forces: And as touching the manner of the fight, that made the victorie more incredible. For the enemies came vwith the florish of eloquence, these vwith halte barbarouse simplicitie, they came armed vwith povver, these vwith infirmitie in vv which vertug is perfited, they vwith pride, these vwith humilitie, they shot maledictions, these benedictions, They layed on blowes, these boare them patiëtly, they cried, kill, kill, these cryed, suffer, suffer. A strange manner of fight, vvhere the souldiours overcame, by putting vp iniuries, not by reuenging, by bearing not by giuing blowes, by laying the body open to the enemies vvapon, not by close vvarding or defending. But if these fewv souldiours so ill armed, might haue kept together, they had been more stronge, bicause force vnited is greater then the same disper-

led; but these fewve souldiours diuided forces, and one man single vvent against a vvholle countrey, yea sometymes many Countries. Sainct Peter setts vppon Pontus, Bithinia, Galatia, and Rome it self, sainct Paule goerh against Illiricus, Cappadocia, Ciprus; sainct Iames the elder encounters vwith all Spain: sainct Iames the younger vwith Iurie; sainct Thomas vwith India, sainct Mathevv vwith Ethiopia; others vwith other countries, and in fine, thus they conquered the greatest parte of the vworld. Nowe if vve consider in vwhat consisted the victorie it vvill yet appeare more admirable. This victorie consisted not in surprising of a citie, in vndermining a castle, in burning of villages, in gayning of ravelings, in maymīg, and killing bodyes, but in extinguishing of idolatrie, in extirpating vice, in subduing mens vnderstanding, in ouercoming their vvilles, in curbing & bridling their affections, in planting a nev्व religiō neuer hard of before, vvhich commaundeth men to belecue firmly thigs aboue reason, and to obserue lawes contrarie to sensualitie, vice, and pleasure, vvhich by longe custome vvere become all most naturall vnto men. And to this they perswaded not a fewve, but all the vworld, nor fooles but philosophers, such as Dionisius

Areopagita, Iustinus martyr, and others
were; not poore men but Kings, yea and
Emperours, such as Philip, and Constantine
were; and that in despite of all the ty-
raunts in earth and maugre all the deuils
in hell. Yea so firmly they perswaded me
vnto this new religion and new life, that
thousandes by and by were ready to suf-
fer all torments, rather then to deny the
least article of this new beleefe. Let not
any therefore object vnto vs that our reli-
gion is obscure, and that it teacheth thin-
ges about reason, for all though wee can
not by reason see the truthe, nor proue
the truth of this religion, yet it can not but
bee true and of God; bicause such men as
the apostles were, to such as all the world
but they were (that is nussed and persua-
ded in a contrarie religion) and after so
straunge a manner, could neuer have pla-
ted so hard a religion, and that in despite
of the tyraunts in earth and deuils in hell,
vnless God had setonded and assisted the.
Let not the Atheiste of this godless ty-
me, call in questiō the miracles of Christe
and his saintes wrought by them in con-
firmation of this religion; and related in
the scripture, and ecclesiasticall histories;
as though they were but olde viues ta-
les which they tell amongst their mayds
spinning by the candle; Let them not say
that

that neuer miracle vvas vvrought for
this religion, by this they shall gaine no-
thing, I vvill come vppon them vvith that
of sainct Austine; that such a religion by
such, and in such a māner should be plan-
ted in the vvorld vvithout miracles, is the
greatest miracle of all, and so in denying
miracles, vvill they, nill they, they graunt
a miracle. Deny if thou vvilt out miracles
(for vvich not vvith standing vve haue
as good, & better histories, then thou hast
for the Romain Emperours, Captaynes,
legions; vvatres, and victories) thou canst
not deny, but that a fevv sithern men, ob-
scure, base, vnlearned, haue turned all the
vvorld vpside dovne; for this thou seest.
Thou canst not deny but that the vvorld
is dissuaded from idolatrie vnto Christian
religion, from sensualitie to chastitie, from
gluttony to fasting, from riches to volun-
tarie prouertie, from vsuall vice to vnac-
quainted vertue, from the broad and easy
vvay vvich leadeth to perditio, vnto the
strayt and narrow vvay vvich tendeth
to saluation. Thou canst not deny, but
that men vnlearned, and impotent, haue
done this, vvhome thou canst suspect ne-
ther to haue vsed deceit, nor compulsion.
Thou canst not deny, but that many Em-
perours haue resisted these men, and yet
they haue gottē the victorie. Let then this

Hugo de S.
Vitt.

religion be neuer to repugnaunte to sence
neuer so high aboue reason, I beleue it is
of God, I beleue it is true, else by such
men and after such a māner, it could neuer
haue been perswaded. Yea I vwill boldly
saye vvith a certain lerued man: *Si error est*
(domine) à te decepti sumus: if this vv which vve
beleue bee an errour, thou (ô lord) hast deceived
vs: But thou canst nether deceue nor be
deceued, therefore vve are assured of our
religiō. God therefore vvho hathe alvvayes
deliuered fayth vnto vs so credibly, and in-
duced vs vnto it so svvetly by probable
meanes, yea by euident signes and testi-
monies; if he hath permitted this fayth to
decay or to lye hidden for many hundred
yeares, or if corruption and errour in reli-
gion, hath for longe tyme been taken for
sincere religiō, then noe doubt by them
by vvhom he restoreth this religion a-
gayne, and deliuereth it in the former per-
fection, by vvhom he reformeth these er-
rours vv which haue gone for truthes, he
vvil giue vs probable & credible meanes,
by vv which like reasonable men, vve may
be induced vnto this reformation. For if
vve haue many hundred yeares by our for-
fathers beene taught that ther are seauen
Sacramētes, that the sacrament of the Al-
tar is a sacrifice, and conteyneth Christes
body and blood reallie, that ther is purga-

torie, that vve haue free vvill, that good vvorkes are necessarie, that our euill vvorkes, are no vvorkes of God, that prayer to sainctes and reuerence done to them and their images is not superstition; the noe doubt if God vvill haue vs to leaue of these old opinions, and to imbrace newv, he vvill in so importaunt a matter as this is, vvchich toucheth saluation and damnation, vse probable and credible meanes to dissuade vs from our olde errors, least that seing noe reason vvhy vve should leaue them, vve persist still in the, or least that vve expose our selues to danger of imbracing newv heresies, for old religion, as easilie vve may, if vvithout any reason at all, vve vvill forsake that fayth in vvchich vve and our great graund fathers vv ere baptised. For allthough fayth be a Theologicall vertue and therefore as diuines say cōsisteth not in a meane betvvixte tvvo extremes in respect of God, vvho is the obiecte (bicaule he is *prima veritas*, vvhome vve can not credit to soone not to much) yet in respect of vs, and the meanes by vvchich vve come to knowv God his authoritie, vve may exceed in beleeuing, and vve may be vvanting in beleef. They are deficient and to slowve in beleeuing, vvho vvhen God his mynd and vvill is proposed by sufficient motiues, &c

tokens, yet vvill not giue credit. This vvvas the fault of the levvves vvho vvvere so slowv and hard of beleef, that thoughe Christe by miracles and prophecies had proued him self to be the Messias and his doctrine to be of God, yet they vvould not beleeeue him. This also vvvas the faulte of the Apostles though not in so high a degree, vvwhose eyes vvvere so blinded vvith Christes passion, that all thoughe the stone of his sepulchre, vvvas remoued, and that the angell had affirmed that he vvvas risen, yet they vvould not beleue it, vvho therfor vvvere called *tardi corde ad credendum* *slowve of hart to beleeeue..* They are rashe and to hastie in beleeuing vvho beleeeue vvith out sufficient reason or testimonie. Such vvvere the Galathians vvho vvvere to easi-ly caryed avvaie from that vvwhich vvvas preached vnto them. Vvherfor the vvilse man sayeth, that he is light of harte vvhoe beleeueth to quickly. And in deed if God vvould haue vs giue oure assent vvher vvve se no reason not testimony sufficient, he should first do vs great iniury, bicause it is the nature of our vvnderstanding to be moued at least by probabilitie, or creditie. Secondly he should expose vs to daunger of error, for he that vvill beleeeue vvhen no probabilitie moueth him, may easily fall into an error. Vvherfor it

Luc. 24.

Gal. 3.

Ecc. 19.

may vuell be supposed for certayne, that God vwill not haue vs to beleeeue any religion, thoughē it be preached in his name, vnless vve haue some credibilitie or probabilitie to persuaue vs ther vnto. If then our reformers vvould haue vs to beleeeue that in these and these pointes vvee and our forfathers haue erred, and that henceforth thus and thus vve are to beleeeue; they must at leaste shew vs probabilitie that vve haue beene deceiued, and that they are sent to put vs into the vvaye. For other vvise vve being for vvarned of false prophets and commaunded allso to harkē vnto our pastours, vve haue no reason to forsake our ancient religion and to embrace nev v opinions, nor to leaue our ancient pastours, and to runne after straungers, vnless they can bring some probabilitie, yea and that greater then the old fathers can bring for that vvwhich they haue taught vs. Twvve meanes only I finde vvwhich a doctour or preacher can vse to persuaue his auditours. The first is euident reason vvwhich conuinceth the vnderstanding of the hearer or scholler. And by this meanes our religion can not be proued, bicause reason can not reach vnto mysteries of fayth vvwhich are aboue reason. And so the reformers can not conuince vs by reason that they are sent from

God to reforme vs and that their doctrine is the veritie, bicause they teach many things aboue reason as vuell as vve do, to vvitt the Trinitie, Incarnation, Resurrection, fayth, iustificatiō, and such like: yea as I shall proue herafter many thinges also against common sense and reason. not the firste, bicause they are aboue reason, not the second, bicause they are against reason. The second meanes to perswade is the authoritie of him vvho teacheth. This

Ant. Geh. 1. 1. 4. 9. meanes Pithagoras is sayed to haue vsed in his schoole, vvho commaunded his schollers to silence for the space of tvvoyeaes, all vvwhich tyme, they might only harken, but not aske any questions: and for that tyme they vveare called *audes* hearers. After vvards they might aske questions of their Master, but vvhen he had answered they might aske noe reason, but must content them selues vvith his authoritie, and count it sufficient that *audes* he sayed so. Novv, authoritie is vvonne ether by vvitt and learning, or by vertue, or antiquitie, or number, or office and dignitie. And the reason herof is, bicause vvise and learned men are likest to see farthest into matters, and so the more vvillingly vvee belecue them; vertuouse men are dearest vnto God, and so vve are more easilie perswaded to thinke that God

imparts his mynd vnto them most amply;
Truth also is the daughter of tyme, vvhich
in tyme brings the truth to light, and
therefore vve are most prone to beleue
olde men, to vvhome long tyme brings
great experience, and vvee vvell imagin
that to bee true vvhich for a longe ty-
me hath been holden for true; And bi-
cause many men see more they one
alone, vve count the voice of many men,
the voice of God, and vve reuerence
that for a veritie, vvhich most men haue
auerred; and lastly bicause all authori-
tie is of God, and men in office are appoin-
ted by him to gouerne, vve are ready to
thinke that God especially directeth the,
vvhich haue charge not only of them sel-
ues but of others also, vvhich is the very
cause vvhich vve vse to reuerence superiours
decrees, vnlesse vve see a manifest absurdi-
tie in them. If then the reformers vwill ha-
ue vs to forsake old pastours, and to har-
ken vnto new, if they vwill haue vs abiure
old religion and imbrace a new; let
them shew vs greater authoritie then that
of the ancient fathers; else vve haue no
reason to preferr them and their doctri-
ne, before old doctours, and old religion.
But this they can neuer doe, and so they
can neuer bynde vs in reason to accept of
their religion. For if vve compare them

vwith the olde and ancient fathers in all the meanes alleaged, by vvhich credit and authoritie is gotten, vve shall finde them to come shorte by many furlongs in eue-ry one of the. And first for vvitt and learning I think nether Luther nor Caluine nor any of them all, vnless theyr faces be brasen, haue the face to compare vwith the ancient fathers. For they vv ere Gregories, Austins, Ambroses, Basilles, Hieromes, Cirilles, and such like, vvho vvrote more then euer they read, and studied more then euer they loytered, and vv ere in all literature so learned, that the reformers vv ere scarce vvorthy to cary their bookes after them. And although Luther and Caluin vvanted not altogether learning, yet they came shor of these men; And as for their followvers vv^{ch} vv ere neuer trayned vp in our schooles, vvell may they prattle in Greeke, and flourish in a fewe vayne latin phrases, yet solid learning ether in diuinitie or philosophie, they haue not. Let the vniuersities of Oxford and Cambridge, of Basill and other places, let the confraternitie of Geneva, the vv vsa Bellarmine, Baronius, Molin, Suares, Valsques, Bannes, Gregorie of Valence, an Allene, Hatding, Bristovve, Gregory Martin, Stapleton, if they can? Vvhat vvorkes haue they set out cōparable to the bookes

of these Catholique vvriters? Let an indif-
ferent reader peruse the learnedest booke
of these reformers, & he shall see in them ¹⁰⁰⁰⁰⁰⁰
false allegations of fathers, corruptions of ^{Pleas.}
scriptures, fathers and councells, lyes, im-
postures, affirmations vvithout proofes
vvordes vvithout matter, & *præterea nihil,*
and nothing else. As for vertue, if they haue
any modestie remayning, they vvil not
(being guiltie of so vicious liues) make
any comparison vvith the former fathers
vvho by the common report of all vvere
saintes; and their vvritings, miracles al-
mesdeedes, fastinges, austere penaunce,
prayer, chastitie, mortification, contem-
pte of the vvorld, and such like, vvill testi-
fie no lesse. And althoughe they may ob-
lect that many amōgest vs also haue liued
viciously, yet vvee can giue thē herin a ma-
nifest differēce. For first, the first founders
of our religiō vvere mē of great perfectiō,
as the Apostles & their successours in the
primitiue Church, yea as the planters of
religion in euery countrie vvere. Read ¹⁰⁰⁰⁰⁰⁰
saint Bede and you shall see that the be-
neditines vvhome S. Gregorie sent in-
to our country to recall vs from idolatrie,
vvere Sainctes, & moued mē the kinge
by their holy cōuersatiō, thē by their prea-
ching and miracles? And yet euen the first
of these newve families, the first preacners

of this reformation, euen Luther and Calu-
 uin then selues, vvere notorious, and in-
 famous for euil life. Luther vvas an Apo-
 stata, he married a Nonne, he liued beast-
 like, & dyed accordingly. for after a mer-
 ry and a moyst supper, he vvas found
 dead the next morning in his bedde, vwith
 his tongue hanging out. Caluin liued like
 an epicure serued his belly for his God, he
 vvas a man giuen to reuenge & puffed vp
 vwith pride, and ambition. True it is, hee
 caryed markes on his backe but not such
 as saint Paule caryed, but such as the mini-
 ster of iustice noted him vwith all for his
 abominable lethery, and as he liued so hee
 dyed, an Herodes death: bicause life vvere
 his executioners. Secondly although ma-
 ny be badde amongst vs, yet I thinke,
 moe amongst them. Thirdly euill life
 amongst vs, is a fault of our ovne per-
 uerse vwill and nature, but amongst them
 it is the frute of their doctrine, vvhich (as
 by many argumentes I shall proue here-
 after) leadeth and induceth vnto all dis-
 honestie. Lastly they vvhich amongst vs
 lead a viciouse life, are neuer amended by
 comming vnto you: vvhich experience
 hath taught, & proued in some loose Ca-
 tholiques, vwho partely for feare, partely
 for libertie, haue repayred vnto you. For
 they vvere soe farre from being reformed

*Wolsec. in vita
 qu. & Gen.
 l. 4. an. Chri-
 sti 1166.*

*In the seventh
 booke.*

by you, that so long as they conuerſed
with you, they fell dayly from one vice
to another, and neuer ſtayed, till they
came to the depthe of iniquitie. And yet
we haue ſee many vvilde Gallautes looſe
in life, and rioutouſe in cōuerſation, vvho
after that they bee admitted into our
Church ad ſocietie, and inſtructed in our
ſayth and religion, do caſt of all euil cu-
ſtomes, become modeſt in behauiour,
temperat, ſober, and vvho before feared
neither ſinne, nor God, nor the deuill, vva-
re ſcrupulous, and fearfull of conſcience,
and vvho before could not ſpare one hal-
fe houer in a day for prayer, thike nowve
vvholle dayes to ſhort a tyme. Yea, you
ſeem to giue good life vnto vs. For you
vvill truſt our vvord more then an obli-
gation of one of your ovyn ſecte, and if
you ſee a man milde, modeſt, chaſte, tem-
perate, giue to prayer, faſting, almesdeeds
vpriight in all his actions, and exemplair in
conuerſation, you ſuſpect him for a papi-
ſte. Yea vvhen our preeſts vvould the bet-
ter eſcape your Purſuauntes, they muſt
ſayne then ſelues in out vvard ſhev and
habit to be roſtours ruſſions and diſſolu-
te companions, as though vice vv ere the
badge of your religion. As for number
wee exceed them by many countries and
ages in vv which they neuer liued, and for

one new minister we have hundred
of ancient pastors and learned fathers.
For antiquitie, although they sayne an in-
uisible Church before Martin Luther,
yet as I have proued in the first chapter
and shall again hereafter, their preachers
are vpstartes, their doctrine is as young
and whereas we can shew a succession
of our religion and pastors for the space
of sixteen hundred years euen from the
Apostles, they can deriue their pedigree
noe higher, then from Martin Luther.
Lastly our doctors were pastors, and
boare great offices in the Church of God,
and the first of them in our countrie and
in euery countrie proued their authoritie
by miracles, and their successours proued
the same by succession; but as yet the
new preachers could neuer proue their
authoritie and mission to bee ether extra-
ordinarie, by miracles, or ordinarie, by
succession, as is already demonstrated in
the first chapter. So that for learning, ver-
tue, antiquitie, number, dignitie, by which
authoritie is gotten, we and our religion,
doe carye the bell away. What reason
then haue men to forsake Catholikes and
their pastors, and preachers, to harken
vnto these new prophets, who nether in
learning, nor vertue, nor antiquitie, nor
number, nor dignitie, can make any iuste

comparifon vvith them? Suppose fome
he fhould be vvauering, and doubtfull
religion, and deliberating vvith him
fe vvwhether to follovve the olde fathers
nevv preachers, fhould make this dif-
curfe vvith him felfe. I haue been bapti-
d, and brought vp in the Catholike re-
gion, and fo vvvere my fore fathers tyme
out of mynd, but of late yeares fome haue
een fo bold as to auouch that they vvvere
deceiued and damned alfo vnleff igno-
unce excufe them, vvherfor feing that
without true fayth noe man can bee fa-
ed, it is good that I looke into bothe
he old and nevv religiõ, to fee vvwhich by
all reason I ought to imbrace. But before
giue eare vnto thefe Reformers vvwhich
ay that they come to correct old errours,
let me fee vvhat probabilitie they bring
for their pure and reformed religion. Firft
I fee they aggree not, and yet euery one
fayeth that he teachethe the true fayth
and reformed religion, and feing that one
bringeth noe more authoritie then ano-
ther, that is, fcripture interpreted by his
ovvn fpirit, I fee no reason vvhy I fhould
giue credit more to one then to another,
and therfor bicaufe I can not giue credit
to all, I fee no reason vvhy I fhould credit
any of them all. Secondly I ame forvvwar-
ned that falfe prophetes fhall come vn-

sent and yet auouche also that they are sent from God, and therfor vnlesse these men can say more for them selues then they cā, I see noe reason vvhich can bynde me to giue eare vnto them. They laye they are sent from God. So vvill false prophets lay. And I examining vvhat is their mission, finde therein a great defect: for ether it is an ordinarie mission; and then they must shew a succession of pastours vvwhose roomes they supply; vvvhich I see they can not do, bicaule noe historie makes mention ether of their pastours or their seruice, or practise of their religion; or it is an extraordinarie by vvvhich they are sent immediatly from Christ, and then they must proue it by miracles; else I must by the same reason harken vnto euery false prophete. Nether doth it suffice to say that they preach no other doctrine then the Apostles did, and therefore need no other miracles then those vvvhich vvvere vvrought by them; for so euery archereticque may saye, and you can not controle him, vnless you put him to his miracles. But they alleage scripture for their doctrine; so haue all heretiques doone as is shewed in the second chapter. But heretiques expounded scriptures amiss, these men haue hitten vppon the right meaning. How shall I knowv that? they say

they haue the true spirit in interpreting of scripture. And how shall I, or how can they tell that, seeing that nothing is so secret as is this spirit, as is proued in the third chapter? And did not Arius say that he interpreted scriptures by the true spirit, when he alleaged them to proue that the sonne was a creature, & netherequall, nor coequall, nor consubstantiall, to his father? Yea do not all heretiques say so, doe not all the Reformers say so, euen when they hold contrary opinions? I see noe reason therefore not so much as probable why I should harken vnto these reformers, vnless I will harken also vnto all the heretikes that euer were or shall bee. Much lesse can I see any reason why to forsake my ancient pastours, who made me and my for fathers Christians, and to preferre these pretended reformers before them. For as for learning they surpassed these reformers, and for vertue they excelled, and so were more likely men to see into the sense of scripture, and veritie of religion, and were fitter instruments for God to vse, and vesselles more capable of God his spirit and reuelations. In antiquitie they are before the by many hundred yeares, in number they are an hundred at least for one; for authoritie they were honourable Prelats, and Bishops of the

Church, vvho proued their mission, commission, and authoritie by succession, yea and by miracles also; nether of vvhich proofes the reformers can alleag for their mission, and authoritie. Shall I then leaue such learned men for such young clarkes, so vertuouse men for so vicious, so ancient Pastours for so new & so late vpartes, so many for so few, and men of such pastorall dignitie, for them that can not proue their commission, no more then a false prophet can doe? Surely I see no reason vvhy I should, and seing that God vvil not bynde me to giue credit to them that can bring no probabilitie, for their ovn or their Doctours authoritie; I see not how vvith any shew of iustice God can at the latter day condemne me, for not harkening vnto them; for I might ansvver vvith reason that I saw noe reason vvhy I should harken to them, rather the to every false prophet, much less vvhy I should forsake myne ancient religion for a new, and myne old & graue fathers for a few yonge ministers vvho vvore borne but yesterday. By this gentle reader thou mayest see how litle reason men of vnderstanding haue to giue credit vnto the new religion. But least I may seem to partiall or thou (gentle reader) mayst be to timorous in pronouncing the sentence,

tence; let the matter bee brought before an indifferent iudge, vvho is nether of the old, nor the nev्व Religion. In Iosephus *l. 11. Ant.* his historie I finde an example in the like case of controuersie. The Ievves (sayeth he) and the Samaritanes contended once about the place; vvher God should be vvorshipped; The Ievves sayed Hierusalem vvvas the place; The Samaritanes vvould haue it to be y^e mount Garizim. The matter vvvas brought before a Pagan king, yet a discret and indifferent Iudge: Prolocutors vvvere appointed on both sides to plead the cause, Sabeus, and Theodosius for the Samaritanes, Andronicus for the Ievves. Andronicus had leaue graunted to speake first; vvho recounteth a succession of the high prestes frō Aaron vnto his tyme, all vvvhich tyme the Ievves vvvere counted the true vvorshippers of God; he declareth the Antiquitie of the Temple of Hierusalem, and of the sacrifices there offered; hee telleth how that place vvvas euer taken for the true place of vvorship, and that therefore it vvvas adorned and enriched not only by the gifts of their ovvne kinges, but of straungers also, & namely by the kinges of Asia, and that ther vvvas neuer doubt of this, till the Samaritanes made a schisme. After that Andronicus had tolde this tale, the pro-

*Dent. 12.
4 Reg. 17.
10. 4.*

loquutours of the Samaritanes beganne to speake; but being demaunded to shew the like antiquitie and succession they could not, but rather ywere enforced to bevray their infancie, and the revolve yvhich longe after that God had beene yvorrhipped in Hierusalem, they made from the Ievves. Vvherfore the king pronounceth sentence for the Ievves, and declareth them to be the right vvorrhippers & the Temple to be y^e right place vvhere the Ievvish religion yvas to be exercised. If in like manner before the like Iudge, I for the ancient Catholique religion, and some one of the ministerie for the new religion ywere appointed proloquutours, for vvhom, thinkest thou (gentle reader) vvould the sentence be pronounced? If I should beginne to shew a succession of our pastours and religion, by all histories and monuments euen from the Apostles

Iren. l. 1. c. 3. If I should shew a catalogue out of Irenaeus of all the Popes from sainct Peter to Eleutherius, out of Optatus vnto Damasus, out of sainct Austin vnto Anastasius, out of Eusebius, Genebrard and others, euen vnto these dayes, and that in this succession by noe Historiographer yvas euer noted any chaunge, or falle in Church, or religion? If I should prove out of the same histories that this ancient

*l. 1. cont. Do-
natist.
Epist. 161.*

Catholike Church vvas that vvhich vvas
persequuted by the euill Emperours, and
afterwards enriched by Constantine and
other good Kings and princes; that for
this Church, Churches and monasteries
were builded, that in this Church all the
generall Councells were holden; that by
this Church all heretikes were condem-
ned; that this Church was even by paga-
nes counted the only christiane Church,
that all ancient fathers, doctours Martyres,
& Saintes, were members of this Church;
I should I not incline the Iudge to my par-
te? If vvhhen I had doone, some one of the
Ministry I should rise vp and beginne to
tell his tale and saye that all the ancient
Christians were deceiued and liued in
errour and ignorance vntill that Luther,
or Zuinglius, or Calvin, like so many son-
nes appeared in our horizon, that the re-
ligion of these men, is the reformed reli-
gion though it was neuer hard of befo-
re. And if being by me demaunded how
their preachers proued their mission, he
could alleage no prooffe at all; or being as-
ked howe they proued their religion he
should answer, by scripture sensed by
his private spirit, vvhich allwayes hath
been the prooffe of all heresies; and being
commaunded by the Iudge to shew (if
their Church bee Christian) a succession

of their bi hopes preachers, and practise of religion; he should fly vnto an inuisible Church, or saye that the Church Christian decayed quite after the Apostles tyme, and yet could nether tell the tyme, nor the occasion of so notorious a fall, nor alleage one historiographer that vriteth of so great a mutation in the vworld; If I should tell y^e first tale, and he the second (for I see not y^e what better answer hee can make) for himselfe; thinkes not thou (gentle reader) that the iudge vould answer, that although hee beleued not at all in Christe or his religion, yet that it seemed most probable that Catholikes are the true Christians, and that their Church is the place of the practise of this religion, as the Temple of Hierusalem vvas of the Ievvishe seruice and vvorship of God. If the there be no probable reason by vvich these Reformers can persuaade vs to their reformatiō, there is noe reason vvhy vve should forsake our ancient pastours to follow them, vnless vve vvil bynde our selues also to harken vnto all false prophetes, preach they neuer so absurde & improbable doctrine, and so open the gappe, vnto all heretikes and heresies;

The Sixt Chapter prooeth that they haue noe
Iudge in matters of religion, and so do open the
gappe to all heretikes vwho may preache
vwhat they list, if ther be noe iudge to
controlle them.

AS yet ther vvas neuer seen any so-
cietie vvell ordered, vvere it great
or litle, but some gouernour or moderate-
ur ruled and menaged the same. for many
men as they haue many heades, so haue
they diuers opinions and as they are of
different complexions and constitutions,
so are they of diuerse conceipts and incli-
nations, and therfor vwill neuer aggree in
one, vnless they be directed and comman-
ded by one, or at least by diuerse vvhich
aggree in one. Vvherfore vve see that e-
very kingdom hath his king, euery duke-
dome a duke, euery common vveth a
magistrate, euery Citie a Maiour or Bailly,
euery army a Generall, yea euery village
allmoste hathe a constable, euery familie
a good man of the hovvse, euery schole
a scholemaister. And shall not the Chur-
ch of god, the societic of his faythfull and
chosen seruauntes, haue a visible head to
direct it, and a Iudge to rule it by lawes,
and gouern it by authoritie? Or shall vve
think that he hath left that societic vvh
hee calleth his spouse, & vvhich he loued

so dearly that he dyed for it, as a kingdom vwith out a kinge, a Citie vwith out a maiour, an army vwith out a Generall, a Shipp vwith out a Pilot, a fold vwith out a pastour or a body vwith out a head? No no, I vvarraunt you, he that descended from heauen to earth to establishe this spiritual kingdome, and shedd his blood to enrich it, hath vvell prouided for the gouernment of the same, and so vvell, that therby you shall perceiue the skill and vvisdome of the Gouvernour. And truly if by the effect vve may take a scantling of the cause, the goodly order, the firme peace, and longe continuance of the Church, vwill beare vvitnesse of a most prudent princes gouernement. For as diuerse stones in a building could neuer haue kept that order as to make a goodly pallace, had not some intelligent vworkeman disposed them, so this goodly order & Hierarchie in the Church could neuer haue beene establisshed, had not some prince and gouernour put euery subject in his roome and place. And as many stringes or voices can neuer make one muscicall harmonie, vnless some coning musician tune the stringes, and giue vnto euery voice his tone, so shall many people of diuerse dispositions, nations, sexes conditions, (such as are in the Church) neuer liue in

peace, free from iafres & discords vnles
ther be a Superiour to tune these diuer-
se natures, & a head to direct these diuer-
se membres of the body of the Church.
And as the Sheep vvhich vwant a Shep
heard can not longe keep together, but
are like to vvander and to come in daun-
ger of the vvolf; as an armie can not lon-
ge vvithstand the enemy, vnless some
Generall appoint, and command euery
souldiour to his standing; and as the Ship-
pe, is neuer any longe tyme free from
landes or rockes, vvhen the mariner is ab-
sent: so could neuer the Church of Christ,
especially against so many violent perse-
quitions, for so longe a tyme, haue endu-
red, vnless some potent and prudent gou-
uernour, by his lawes, vvildome, and au-
thoritie, had vpholden, guided, and di-
rected it. And y^e reason is, bicause in a so-
cietie and especially that of the Church,
are diuerse men, yea diuerse nations, and
diuerse men haue diuerse natures, and di-
uerse natures, haue diuerse dispositions;
and diuerse dispositions cause diuerse
opinions, and diuerse opinions moue co-
tradictions, and contradictions ende in
factions, and factions make an end of all
societies, vnlesse ther be a moderatour to
preuent them by his vvifdom, or appease
them by his authoritie. A head then is ne-

cessary in all societies, and not only necessary, but also principalle. For although the obedient & complying nature of the subiect doth help much to the maintenance of peace and order, yet the head and Superiour most of all preuaileth. For as the head is the principall part, so doth it beare most sway in the gouernment of the body; vvhich is the cause vvhv the body is affected according to the head, and vvhv the subiect follovveth the princes humour. Yea euen as vvhv the head in mans body is intoxicated the vvholl body reeleth, and if the head vvant eyes the body tumbleth into ditches, and falleth into daunger; so if the head of a societie be inconstaunte, the vvholl societie vvavereth, if the superiour vvant eyes of circumspection, the subiectes are in daunger. Vvherfore Philip King of Macedo and father to Alexander the great, vvast vvont to say, that he had rather haue an armie of fearfull harts gouerned by a Lion, then of lions ruled and commanded by a harte: insinuating ther by, that as the head in a societie is the principall member, so is it the most necessary. If then the Church of Christe be a peaceable, and vvell ordered body, it hath a head to guide and rule it. And if vve looke into the gouernment of the same euen from the

beginning, vve shall finde that this goodly common welth neuer vvanted a Prince and gouernour. In the lawe of nature first of all Adam our first parent, as he vvas our common father according vnto flesh, so vvas he a preest and pastour of the troubles of all those vvhoel liued in his tyme, and a gouernour of his familie vvch vvas descended of him, not only in domesticall, ciuill, or temporall, but also in spirituall matters concerning fayth and religion. For this cause he vvas indeued vvith all knowledg and science, that as the first doctour he might instruct and direct his posteritie; and although by his falle, he lost all infused knowledg, yet did he still so longe as he liued, remain pastour and supreme head of the Church.

Vvherfore Theophilus Bishop of Antioche sayeth, that God for no other cause, framed Eue out of Adams side but to demonstrate vnto vs a mysterie and figure of the monarchie of his Church: that as Adam vvas head of the same in his tyme, so euer after ther vvas one pastour the cheef of all. And sainct Chrysostom sayeth plainly that Adam vvas one head giuen vnto all; and his reason is bicause (sayeth hee) God knew, that emulation could not be auoided amongst equalls, vvherfor he vvould haue no popular government but a kingdom. Af-

l. 2. ad Ansel.

Ho 14. 1. Cor.

9. heb. 9. 7.

Gen. 11.

Supra.

ter Adams death, Seth and others succeeded him in the like pastorall authoritie euen vnto Noe. Noe dying, Sem his eldest sonne vndertooke the same charge; and euen vnto Aaron the first high preest of the Leuiticall lawe, all the heiresmales of euery familie (if vve belecue sainct Hierom) vvere preests, vvho ministred sacramentes and offered sacrifices euery one in his familie. And amongst all the preests of diuers families, one vvas the supreme pastour and Iudge of the rest to vvhom belonged the finall sentence in matters of religion; and this supreme authoritie as it seemeth belonged allvvayes vnto the most ancient, to vvhom all the rest as they vv ere in age inferiour so vv ere they subiect in authoritie. As for example Abrahame and Sem, vv ere preests at one tyme, bicause Abraham vvas the eldest sonne of Thare, Sem of Noe, yet bicause Sem vvas the moste ancient, he vvas the higher preest, and therefore to him (for the Hebrevv es as sainct Hierom vv ienefeth, affirm that Sem and Melchisedech vv ere all one) Abraham offered tithes and vvas blessed of him as of his superiour. Yea it seemeth probable that Melchisedech in his tyme vvas y^e highe preest and supreme head of the Church. Vvherfor Theophilus speakig of Melchisedech,

uttereth these vvords *ὁ ἀρχιερεὺς πρῶτος ἐκ πάντων τῶν ἱερέων τῷ ᾧ καὶ τῷ υἱαῖς αὐτοῦ.* This man
 vvas a preest the first of all the preestes of God the
 highest. V where he can not mean that Mel-
 chitedech vvas the first in tyme & yeares,
 bicause Adam, Abel and Noe vvere be-
 fore him, and therfore his meaning must
 bee that Melchisedech vvas the first preest
 in dignitie, & the highest of all the preests
 of his tyme. So that euen in the lavv of
 nature, that is from Adam to Moyse, ther
 vvas allvvayes an highe preest to rule
 the Church, and to compose controuer-
 sies, that might arise in matters of religiō.
 After that, in the lavve vvritten the high
 preest ruledall in ecclesiasticall affayres as
 is playn in the books of Exodus and Le-
 uiticus. In Exodus vve read howv Moyse
 like a spirituall Iudge giueth sentence in *Exod. 18.*
 causes ecclesiasticall and ansvereth all
 doubtes and questions vv which arose con-
 cerning the obseruation and interpreta-
 tion of the lavv, and although to ease him
 selfe he vvas perswaded to lay part of his
 charge & burden vppō others shoulders,
 yet still he reserueth to him selte the iudg-
 ment, of all matters concerning the lavv
 and ceremonies. And in Deuteronomie *Deut. 17.*
 vve finde that the people vvere commaū-
 ded in all difficulties of religion to haue
 recourse vnto the preest of the Leuiticall

law vvhich ruled at that tyme, and God threatneth that if any bee so proud and stubborn as to refuse to obey his sentence, he shall suffer death by the decree of the Iudge. Vvhere a blind man may see that the synagogue had her Iudge to decide all cōtrouerlies in religion. And shall yve imagin that the Church and spouse of Christe, vvangeth a head to direct her, and a Iudge to giue her satisfaction in all doubts of religion? No, no, in the lawe of grace, as God hath bestowved more grace on his Church then on his Synagogue, so hath he provided her of a Iudge and gouernour, vvhom for his Churches sake he assisteth more particularly. And first of all Christe him selfe vvhiest he liued gouerned this Church him selfe, and in all points played y^e parte of a supreme head, high preest, and pastour. For he instituted a new law, a new sacrifice, & new sacramentes, he ordayned preestes and ministers and gaue them authoritie to preach, & to minister, and to gouern in the Church, vnder him. And after that he had vvithdrawen his visible presence from vs, he lefte vs not vvith out an vnder-pastour, but presently after his resurrection, he appointed saint Peter his vice-gerent in earth, that still the Church might haue a visible iudge to vvhom she might re-

payer in all her difficulties. For after his resurrection he appeareth to his Apostles ^{10. act.} and singling out sainct Peter from the rest, he demaundeth of him three tymes not only whether he loued him, but also whether more then the rest; and finding in deed that he did so; and that consequently he vvas the fittest (for the cheefest thing in a pastour is loue) he maketh choise of him before the rest, and comitteth vnto him the charge of his sheep, in so ample manner, that he excepteth none, but giueth him authoritie ouer all both lambes and sheepe, that is lesser and greater Christianes, euen Apostles & Bishops, vvho all must acknowvledge Peter for their pastour, if they vvill be the sheep of Christ. For as sainct Bernard noteth, vvhere ^{1. de confid.} ther is no distinction, there is no exception. And seing that after sainct Peters death the Church hath noe lesse need of a visible pastour, then before it had, as Christe left him for his vicegerent, soe in him did he appoint a cōtinuall succession of his successours, that the Church might allvvayes be provided of a visible pastour. And therefore as bishops are the successours of the other Apostles, so some one must succeed sainct Peter and must haue that superioritie ouer other Bishops, vvwhich sainct Peter had ouer the

Apostles. And truly to omitt other proofes, noe man more likely to be this man then the Bishop of Rome. For in the Sea of Rome saint Peter did last of all reside, there he dyed, and there, before his death he appointed Clemens, vwho refusing, Linus succeeded, and after him Clerus, after him Anacletus, after him Clemens, and so forth euen vnto Clemēt the eight vwho novv in Rome residing, ruleth the Church not only of Rome but of all the christian vworld. Vverfore the Bishops of this Sea vvere euer called the vicars of Christ and successours of saint Peter, they haue euer called generall Councells and confirmed the same, they made generall lawes to vvhich all bishoppsyea all Christians acknowledged themselves bounde and obliged; they haue excommunicated Bishops and Emperours vwhersoever they liued, thinking none that are Christians to bee out of their iurisdiction, they haue taken appellations from all partes, and shevved them selues in all these actiōs supreme pastours not of Rome only, but of all the vworld, and yet vvere neuer counted vsurpers; and therefore sithence that saint Peter must haue a successour, and that needs ther must be one visible Iudge vnder Christe, to vvhom in all doubtcs vve must repayr, the Pope of Rome

is likest to be hee, or else if any one be more like, then let the aduersarie name him. And if they name any other but him, I vwill auouch that the Church hath been without an head these 1600. yeares, for all this while neuer any executed that office but hee. S. Hierom I amesuer tooke the Bishop of Rome to be the man, for he in a doubt and controuersie of the highe mystery of the Trinity flyeth vnto Damasus Bishop of Rome, not that he was learnede then saint Hierom, but because he Knew that for saint Peter & consequently for his successours Christe prayed that he might not erre, but rather confirm his bretheru. *A pastore* (sayeth he) *praesidium ouis flagito: Of my pastour I demaund the helpe deu to a sheep.* Now then let our new Christianses, if they be the Church of Christ, vvhich euer had a visible head, tell vs vwho is their supreme Iudge, and pastour? They vwill saye peraduer tur that Christ him self is their Iudge and pastour, and that they need no other, because as he planted his Church, so still he ruleth the same. But this shifte vwill not serue the turne; for Christe nowe conuerseth not visibly amongst vs, and so beside him, the visible Church must haue a visible head, as he thereto she hath euer had. And althoughe Christe still remayneth our highe preest, *10. 10.*

*Epistola ad
Dam.*

Luc. 22.

*Ephes 4.**Mat. 23.*

doctour, and pastour, yet he offered not sacrifices immediatly but only by his vnderpreestes, neither doth he teach vs by his owne voice, or revelations, but by doctours vvhom Saint Paule sayeth hee hath appointed; neither doth he feed vs by his owne hand but by the hand of inferiour pastours, vvhom minister his Sacramentes vnto vs, and deliuer his vvorde in the true meaning, by vvhich the soule liueth. Vvhetherfore besides him the Church being a visible body, must haue a visible head, else vve may say of it, as once Epaminondas layed of a great armie vvhich wanted a Generall, *Videō pulcherimam bestiam, sed sine capite: I see a very fayre beast but without a head.* And the reason herof is bicause a head and Iudge in the Church is necessary to decide controuersies in religion vvhich arise almost euery age, yea some tymes often tymes, in the same age. For then vve can not now haue access to Christ, beside him vve must haue a visible Iudge. vvhich Christe him selfe well knoweing, presently after he had left vs, appointed S. Peter as his vicegerent, as is all ready proued. I demaund then of all the professours of this new religion, especially of them in England, vvhom is their Iudge in controuersies of religion? They can not say that Scripture is this Iudge,

bicause

bicause scripture is but a vvhite law vvhich
can not speak, nor interpret her selfe, and
therfore if the controuersie bee vvhich is
scripture or vvhath is the meaning of it,
scripture can giue noe sentēce; yea I haue
demonstrated in the second Chapter that
bare scripture is no sufficient Iudge in any
matter of religion. They can not alleage *supra*
the spirit to bee this Iudge, as is evidently
proued in the third Chapter: nether vvil
they confess that the Pope, fathers, or co-
uncels are this Iudge, and if they vvould,
all they vvould condemne them, as is de-
clared in the fourth Chapter. Peraduenu-
re they vvill be Iudged by their founders,
Luther, Caluin, and such others. But first
these agreed not, nether one vvith ano-
ther, nether vvith them selues: for vvhath
one affirmeth another denyeth, and vvhath
one of them taught one yea, he corre-
cted the next. but and if they had agreed
yet vvere they no sufficient Iudges bicau-
se they can not proue their mission, as is
proued in the first Chapter and so are not
to be admitted for lawfull Iudges, vnles-
se vve vvill admitt also all false prophets.
Vvho thē is this Iudge to vvhom in con-
trouersies they repayr, and by vvhole iud-
gement they square out theyr religion?
They vvill say perchaunce that the Prince
is this Iudge. But this is as vnlikely, and as

flatter against scripture and practise of the
 Church as any thing can be. And al-
 though her Maiestie of late memorie and
 her Father before her, did chalenge as
 devv vnto them authoritie in caule Eccle-
 siasticall, of vvhich I dispute not at this ty-
 me, yet I am sure they vould not enter-
 meddle in matters of religion to giue sen-
 tence vvhath is the meaning of scripture,
 vvhich bookes are canonicall, and vvhath
 opinions are hereticall and contrary vnto
 god his vvord, no more then they vould
 entermeddle in ministring of Sacraments or
 preachig of Gods vvord. For they knewe
 full vvell vvhath Iosaphat that good king
 layed, to vvith, that Amarias the high
 preest vvvas to rule in matters of religion,
 and Captain Zabadias to menage matters
 belonging to the Kings office. And ozias
 may be a sufficient example vnto all prin-
 ces, vvho vvvas stricken vvith a leprie for
 vsurping the preests office in incensing.
 Vve read in deed that Christ commaun-
 ded Saint Peter to feed his sheepe and to
 gouerne his Church, preests also and pa-
 stours haue the same charge committed
 vnto them: yea the prophet Isaie sayeth
 that Princes are Nurces, furtherers, and
 fauouters and defenders of the Church,
 but he neuer calles them rulers of the
 Church, nor Iudges in religion. Vvher-

2 par. 19.

2 par. 26.

Jo. 21. 17.

24.

Ephes. 4.

Is. 29. 19. 60.

fore saint Ambrose Bil hop of Milā vvri-
 ting to his sister sayeth that he told Valen-
 tinian the Emperour vvhat belonged to
 his office in these vvordles: Trouble not they ^{Ep. 13.}
 self, O Emperour, as to thinke that thou hast any
 Imperiall right to meddle in diuine matters. Ex-
 tolle not they self, but if thou wilt raygne longe,
 be thou subiect to god. It is vvritten giue to god
 vvwhich is belonging to god, and to Caesar vvwhich
 belongeth to Caesar. Vnto the Emperour pallaces
 appertain, vnto the preest Churches. The charge
 of the publique vualles is committed to thee, but
 not of sacred and holy things. A sentence
 vvorthy to be set in a tablet of gold, and
 to hange about a Princes neck. And truly
 if Princes vvēre Iudges of religion vve
 must chaunge religion at their pleasures,
 and so vve should haue almost as many
 religions as Princes. Much lesse can the
 parliament be Iudge in religion for that
 cōsisteth of temporall men, and although
 in Englād the lordes spirituall are ioyned
 vvith the temporall, yet are they all ruled
 by the prince. And vvher I pray you doth
 scripture vvarrant vs that the parliament
 is our Iudge in matters of religion? yea
 vve see that parlamentes varye in religion,
 and so they can giue noe certain sentence
 for religion. In Fraunce the Parlaмент is
 Catholike and is content to be subiect to
 the Pope, and in no vvise will meddle

vwith matters of religion. In King Henries tyme the eight of that name, the parliament enacted six Catholike articles. In King Edvvards tyme the parliament allowed of another religion, in Queen Maries tyme of another, and in Queen Elizabethes tyme of another. If then the same man had liued in all these princes tyme (as many haue doone) then if the Parliament be Iudge he must in cōscience though the religion be but one haue chaunged foure tymes his religiō, else had he been foure tymes an heretike and as often a traytour. Yea I thinke if the parliament vvere demaunded to define vvich bookes of scripture are canonicall, and vvich is the true meaning, they vvould answer that such matters belonge not vnto them. But they vvill answer that the parliament is Iudge vvhen it is conformable to scripture, as it is at this present, but vvvas not in Queen Maries tyme. Thus they may answer but vvith howe litle reason, it vvill easily appeare. For ether the parliament precisely, or the parliament agreeing vvith scripture is this Iudge? If they graunt me the first, then must vve in conscience chaunge religion as often as the parliament chaungeth decrees; If they graunt only the second, then is the parliament noe infallible Iudge, yea no Iudge at all; for yet

we must haue a Iudge to Iudge the parliament and to determine vwhen the parliament follovveth the vvord of God, else shall vve neuer be satisfied. And vvho I pray you is this Iudge? Nowe I see not vvhom they can name, vnless it be my lord of Canterbury, or the ministerie of England, or of all countries vvhere their religion flourisheth. But then I demand of them, first vvhere they read in Scripture that their Clergie is an infallible Iudge in matters of religion? They vvill say that the scripture commaundes vs to giue credit to our pastours, True, but if I deny that they are true pastours, they can not proue them selues to be soe, bicause they can not proue their mission, as in the first chapter is proued most evidently. Secondly the Clergie of England since King Henry the eight, hath changed religion diuers tymes, and this newe Clergie vvas neuer yet constant in fayth for one vvholle year together, yea they agree not amongst them selues, and so can be no assured and infallible Iudge. Thirdly ether the Clergie of England is Iudge in matters of religion, bicause it is the Clergie of Englad, or bicause it is the Clergie of a vvholle countrie, or bicause it conspireth vvith the vniuersall Clergie of their religion. If they graunt me the first, then doth it fol-

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vvere demaunded to define vvhich boo-
kes of scripture are canonicall, and vvhich
is the true meaning, they vould ansvvere
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answyer but vwith hovve litle reason, it
vvill easily appeare. For ether the parla-
ment precisely, or the parlamēt aggreeing
vwith scripture is this Iudge? If they graūt
me the first, then must vve in conscie-
ce chaunge religion as often as the parlamēt
chaungeth decrees; If they graunt only
the second, then is the parliament noe in-
fallible Iudge, yea no Iudge at all; for yet

we must haue a Iudge to Iudge the parliament and to determine vwhen the parliament follovveth the vvord of God, else shall vve neuer be satisfied. And vvho I pray you is this Iudge? Nowve I see not vvhom they can name, vnless it be my lord of Canterbury, or the ministerie of England, or of all countries vvhere their religion flourisheth. But then I demaund of them, first vvhere they read in Scripture that their Clergie is an infallible Iudge in matters of religion? They vvill say that the Scripture commaundes vs to giue credit to our pastours, True, but if I deny that they are true pastours, they can not proue them selues to be soe, bicause they can not proue their mission, as in the first chapter is proued most euidently. Secondly the Clergie of England since King Henry the eight, hath chaunged religion diuers tymes, and this nevvve Clergie vvas neuer yet constant in fayth for one vvholle year together, yea they agree not amongst them selues, and so can be no assured and infallible Iudge. Thirdly ether the Clergie of England is Iudge in matters of religion, bicause it is the Clergie of Engllād, or bicause it is the Clergie of a vvholle countrie, or bicause it conspireth vvith the vniuersall Clergie of their religion. If they graunt me the first, then doth it fol-

lovv that only the Clergie of England is this Iudge, and so all other countries must be subiecte to the English Clergie, to vvch they vvill neuer agree. If they graunte the secōd, then euery Clergie of a vyholle countrie is iudge, and so vve shall haue as many religions al most as countries: and although the newv Clergies of Ingland, Germany, Scotland, Holland, Geneue, are cōtrarie the one to the other, yet the people of euery country must acknowvlege them as Iudges in religion, and so must imbrace cōtrarie opinions. If they graunt the third, I must desire them to agree all amongst themselves, before vve stande to their iudgement; for if this newv Clergie be deuided into many sects, as all the vvorld seeth that it is, then seing that vve haue noe more assuraunce of one Secte, then another, vve may refuse to be iudged by any of them, especially they them selues refusing to be iudged by one a nother. Yea not all this newv Clergie, nor any sect of the same can proue their mission, and therefore are not to be admitted for true pastours and iudges in religion vnles vve vvill receiue all false prophets also & false Apostles. Is ther no iudge then nether in Ingland nor in all the newv Church of the gospellers? If ther be, let them name him, if they can; if ther be none, as it seemeth

that ther is not (for I haue named and re-
iected by good reason all vvhom I thinke
they can name) then is not their Church
the Church of Christ, in vvhich, as is be-
fore proued, is alvvayes resident a visible
iudge to compose controuersies: yea then
the Church (vvhich as I shall proue in
the next booke is a peaceble kingdom)
shall be a commō vvelth the vvorst prou-
ided for that euer vvas; it shall be a body
vvithout a head, a kingdom vvithout a
king or Prince to commaund, a conuen-
ticle of vvranglers, the vvorst ordered and
the most dissētious societie that euer vvas;
to be breef, the Church militaunt in earth,
shall more resemble that mutinouse route
of the damned in hell then the peaceble
societie of the Church triumphant in hea-
uen: yea then shall that follow vvhich I
intented to proue, to vvit, that in the new
Church of the ghospellers, there are noe
meanes to compose & determine con-
trouersies, bicause vvhere there is no visible
Iudge, there euery man may beleue and
preach vvhat he list, and no man can con-
trolle him, and if diuers preach contrarie
doctrine, they may go together by the
eares and noe man shall be to part the fra-
ye, bicause ther is noe iudge to take vp the
matter betvvixt them; and so the gappe
is open to all false prophetes vvhole do,

& rine must goe for currant be it neuer so
 absurd, bicause ther is no Iudge to giue
 sentence of the truthe or fals hood of the
 same. And to make the matter more plai-
 ne, suppose that novv in England some
 new preacher should preach a new here-
 sic, yea that many at once should preach
 contrary opinions, and so fall together by
 the eares: ther vould be no meanes to
 compose these controuersies bicause ther
 is no Iudge to take vp the matter, nether
 is ther any vway to preuent them, bicause
 vvhether there is no Iudge to define, euery
 man may teach vvhath he list, and vvhether
 euery one may teach vvhath he vwill, there
 arise iarrres, and discords, and vvhether no
 meanes are to appease them, the locietie is
 ruined: *Bicause euery kingdom diuided vvith in
 it selfe, shall be made desolate.* But in this case
 peraduenture they vould call a Prouin-
 ciall or generall Councell, and so compose
 matters by common consent. Bee it so that
 they could call such a councell, and could
 also, all, or the most parte agree, yet I see
 not howe vve are vvarranted to assure our
 selues that they all can not erre, and that
 therefore vve may rely vppon their senten-
 ce; for if they say that vve are vvarranted
 bicause they are the true pastours, I can tell
 them that this is not so sure, bicause they
 can not proue their mission, & I demaund

of them vvhether the Catholike Clergie, vvhich is farre greater and vvhich for fifteen hundred yeares before Luther vvas hard of, vvas counted the only Clergie, may not haue their voice, and if they may, certainly their voice vvill be negative and opposit to their affirmative. But this is spoken vppon supposition, that they could calle a councill and agree also in the same, for I haue good cause to doubtte that they nether can call a councill nor agree in a councill. For if ther bee no visible supreme Iudge nor Pastour in their Church, as I haue proued that ther is not vvhoso should calle this councill & sumone all the Clergie to appear? Luther and Calvin say that this belongeth to the Emperour: but seing that this is an Ecclesiasticall office concerning religion, it can not appertain vnto a temporall Prince, and novv that the Emperour is a Catholike and a Papiist as they terme him, I thinke they vvould not obey him if he should sumnone them to apeare, especially bicause he vvould call Catholike bishops & vvould giue the preeminence to them. But I haue proued all ready that the Emperour though in the name of the Pope as an assistaunte, he may by the Churches permission call a councill, yet of him selfe he can not meddle in spirituall mat-

Lut l. cons. 48

Calu. ij. de

Inst. 4. 10

ters. Vvherfore the Councell vvwhich the Apostles called vvas, called vvithout the Emperours authoritie, vvhere the there is noe Suprem Pastour (as I haue proued that amongst them is none) vvho soeuer should take vppon him to call a councell, should vsurpe, and the others might refuse to obey his calle. Peraduenture they vvould choose one by common consent, and so vvould all stande to his arbitermēt. But in this also is difficultie, for vvhere ther is none to commaund, vvho shall call them together to agree in the election of this one man? Yet let vs suppose that they should meet by chaunce, as crovves do in the Pease-feeld; vvhen they are met, it is not so easie to agree vppon one, & vvhen they haue agreed, it is not so easie to agree vnto his sentence. For if he pronounce sentence for the Protestaunte, the Puritanic vvill repine, and may say that he hath noe vvarraunte of his sentence vvho is but a man, constituted by men, and can shew noe scripture to prouethat he can not erre. But truly I can not thinke that in this matter, they vvould euer proceed so farre. For as yet they neuer called a Councell together out of all partes of their Church, and those that vvwere called together, for vvant of a Iudge to determine, could neuer agree in any one

point of religion. Surius relateth how Anno 1550
 on a tyme twelue Catholique Doctours Gen. Cron.
 and twelue Ministers met at Vvorma-
 tia to make some attonement bet-
 yvixte the Confessionistes, but after a litle
 disputation five of the twelue ministers
 vvvere excommunicated by the rest, and Scapl l. a. de
 cast out for vvranglers; and so nothing prim. sed. c. 18.
 vvvas concluded. Diuerse other assem-
 blies and meetings they haue attemp-
 red; but all ended in thundering excom-
 munications, bitter taunts, and infamous
 libels, and as yet they neuer could agree
 in any counsell vppon any controuersie
 in religion, and all for vvant of a visible
 Iudge, and pastour, to vvhom all the rest
 are subiect. And this they haue gotten by
 leauing the ancient Catholike Church
 vvwhich acknowvledgeth the bis hope of
 Rome as Sainct Peters succellour, and
 Christes Vicaire, and relyeth vppon his
 sentence as infallible, bicause Christ in
 sainct Peter prayed for him that his fayth Luc. 22.
 might not fayle; and bicause he hath the su-
 prem authoritie (vvwhich all Catholike
 Bishops haue euer acknowvledged) he
 hath called many Councils and deter-
 mined many controuersies, and vvhilest
 the Church euer standeth to his Iudge-
 ment vvwhich neuer yet vvvas contrary to
 it is selfe, she enuoyeth the great peace, and

vnitie in faythe and religion: vvhether as the
ghospellers bicause they haue noe visible
head, could neuer call Councells, neuer
aggre vppon any one point of religion
vvhich vvas before in controuersie, and
neuer shall hereafter; bicause matters of
religiō are hard, and therefore vvhether ther-
are many heads, there are many opinions,
& vvhether are many opiniōs, there are ma-
ny cōtradictions, & so no peace, nor vni-
tie, bicause noe one supreme visible iudge
to determine. And as for vwant of a visi-
ble Iudge they can not appease dissensiōs
after they are arisen, so can they not pre-
uent them. For if ther be noe visible Iudge
euerie Cock-brain may preach his ovne
fancies for true fayth, and religion, and no
man shall controlle him, nor condemne
his doctrine, nor forbid his preaching; bi-
cause if ther bee no visible Iudge, no man
hath the authoritie, & so the gapp is open
to all false prophetes, vvhō may enter into
the newe Church thicke and three fold,
bicause noe man therein is, of authoritie to
forbid them: vvhence it followeth that if
we accept of the new religion and incor-
porate our selues to the new Church, we
expose our selues to all false prophetes
vvhō may preach vvhāt they please bi-
cause no man hath authoritie to control-
le them.



THE SECOND BOOK CONTEYNETH A SUR- uey of the Markes of heretikes vvhich are proued to aggree so fitly vnto the professours of the new religion that if euer ther vvere any heretikes, they are heretikes.

*The first chapter handleth the first marke, of an
heretike vvhich is his breach vvhich he ma-
keth out of that Church vvhich is commonly
counted the true Christian Church.*

THEY say commonly, that al-
though the deuill disguise him
self neuer so much, yet by one
marke or other he bevvrayeth
him selfe. For although sometymes hee in-
ueste him selfe in the habit of a younge
gallaunte, or of a mortified religiouse
man: yea although in our vvard I hove he
transforme him selfe into an angell of
light, yet so it happeneth (and I think bi-
cause God vwill haue it so) that by one
marke or other, he is discovered. For ether
his staring eyes, or stinking saour, or hor-
ned head, or forked feet or base voice, dis-
cryeth this gallaunt creature, to be not as

Vincens. Ly.
viii. l. contra
proph. heres.
monit. c. 26.

he seemeth, but as he is indeed, a foule and deformed member of the deuill, vvhich though he shroudd him selfe vnder the goodly name of a christian, and vvrapp & lapp him selfe from top to toe, in the innocent habit of a pastour, vvhich is scripture, and the vword of God, yet by one marke or other, yea not by one only but by many, he descrieth him selfe to be as he is an heretike. And the reason is bicause the counterfet neuer attayneth vnto the perfection of the currant, and arte though she may imitate nature, yet shall she allvayes be vwanting in one thing or other. The counterfet gold of the Alchymistes hath a great resemblaunce vvith the true gold, but ether the sound, or vvayte, or operation vvill proue the old proverbe to be true: that all is not gold that glisters. Appelles painted grapes on a boyes head so liuelie that the byrds pecked at them, but yet arte came short of nature, for if the boye had been painted as vvell as nature frameth her vvorkes, the byrds vvould not haue been so imboldned, yea the grapes vvanted some thing, for at least by pecking the byrds perceiued, that all is not grapes that seemeth so. Lysippus could in marble stone make so goodly a portrait of a man, that he vvould shevv euery bone, vaine, and vvrinele vvith all

proportion, but the vwant of life and motion vuell declared vwhere in arte vvas enforced to yeeld to nature. Vwherefore let the heretike counterfett neuer so coningly, let him vse all y^e arte possible to shew him selfe a sincere and true Christian, yet the counterfet must come shorte of the currant, and arte must yeeld to nature, and hee in one point or other vwill bevvray him self to bee no true christian, vvhich he professeth him selfe to bee, but a saythless heretike vvhich he vvould not seeme to bee. And the first mark by vvhich he is bevvrayed, is his breach vvhich he maketh out of the Church and Christian societie. For as the vvandering sheep vvas once of the fold, and the rebell vvas once a subiect, and the bove cut of, once liued and florished in the tree; so heretikes especially Arch-heretikes, vv ere at least for the most part, once sheep of Christes fold subiectes of his kingdome, and members of his body the Church. Vwherefore saint Ihon giues vs this mark to knowv an heretike by: *Ex nobis prodierunt, sed non erant ex nobis: They vv ent out from vs, but they vv ere not of vs.* That is, they liued amongst vs (for else they could not haue gone out) yet so that they vv ere not vv orthy our company and therfor as rotten bovves are soone broken of, so they vv er soone shaken of

*Aug. tract. 3.
in ep. 10.**Aug. tract. 6.
in 10.*

and took occasion to go from vs vvhich
 before for their euill life in desert vvere
 none of vs. Or else, to follow another ex-
 position, they vvere amongst vs in our
 vvard shevve bicause they frequented sa-
 craments vvith vs, but they vvere heretike
 in mynde and so none of vs, and ther-
 fore they vvēt out from vs. They vvere in
 the Church but as euill humours in mans
 body, and therfor vvere to be expelled bi-
 cause they vvere hurtfull to the body,
 and no part of the substaunce. For com-
 monly heretikes liue some tyme secret
 befor they open and disguise them selues,
 and so before they vvēt out from vs open-
 ly, they vvere none of vs secretly. Or else
 according to another interpretation: they
 vvere once amongst vs and like true
 Christianes liued vvith vs, but euen then
 vvhen they vvere by present fayth and iu-
 stice mēbers of our Church, God forsaue
 by his diuine foresight, that they vvould
 not continue amongst vs, and therfor
 they vvēt out from vs, bicause euen then
 vvhen they vvere amongst vs, they vvere
 none of vs finally, to perseuer vvith vs: not
 that God his presciēce vvas the cause, but
 bicause he forsaue vvich vvas to be, that
 is, that they vvich vvere as yet of our so-
 cietie, vvere of their ovvn free vvill to
 leaue vs and so in God his foresight vvere
 finally

finally none of our company: So that one
 euident marke of an heretike is, that he
 makes a breache out of the body of the
 Church, of vvhich hee ether vvas, or see-
 med to bee a member. The same marke
 Iainct Paule giueth vs also to knowe an
 heretike vvhē he sayeth that *some shall* 1. Tim. 2.
depart from the fayeth, and that some are ac- Heb. 10.
custumed to forsake the assembly, and that
some going out from vs, doe trouble others Act. 17.
vvith vvords. So the first Sacramentaries
 I meane the Capharnaites vvho vvould 10. 6.
 not beleue that Christ could giue his
 body to be eaten, lest Christ and his Apo-
 stles and vvould vvake noe more vvith
 thē. So that going out, or breakinge for-
 the of the Church, is a note and marke of
 an heretike. Vvherfore Tertulian sayeth, 1. praesc. c. 36.
 that vve must not meruaile nor thinke the
 vvorse of our Church vvhe some doe lea-
 ue vs, bicaule (sayeth he) this shevveth vs
 to bee of the true Christian company, ac-
 cording vnto that: *they vvēnt out from vs,* ibid. c. 36.
but they vvēre not of vs? Yea he sayeth that
 all heretikes vvēre once Romaines in re-
 ligion, and therfore novve are heretikes
 bicaule they separate them selues as Mar-
 cion, and Valētinus did, of vvhom (sayeth
 he) it is certain that they beleued once in
 the Romain Church, vntill vnder Pope
 Eleutherius they vvēre cast out of the sa-

3. Reg. 18.

1. ep. Gal.

me. And this note is so certaine that if you rōne ouer the catalogue of all the ancient heretikes you shall fynde that they all vvere once members of that societie, vvhich vvas cōmonly called and counted Christiane, and vvhē they left the same, they vvere by & by noted for rebels runne gates, and Apostatates. & as the scripture noteth the tyme and occasion, vvhē the Samaritanes left the tēple of Hierusalem and vould vvorship God no more in that place as the Ievves euer had doone; so haue Ecclesiasticall histories noted the tyme, & occasion of the breach of euery arch-heretike from the Church: and as yet vve vvell remember (it is not so longe) the tyme and occasion of Luthers reuolte from the Catholike, and Romain Church. Yea him selfe confesseth that once he vvas a Papist and that in the highest degree, for these vvords he once vttered in his commentaries vppon the first Epistle to the Galathians: *Si quisquam alius, certè ego ante lucem Euangelij pie sensi & Zelauis pro Papisticis legibus, & patrum traditionibus, easque magno serio vt sanctus, & earum obseruationem tanquam necessariam ad salutem vrsi & defendi: If euer any, truly I, befooe the light of the ghospell (he meanes his ovvn ghospell) thought holily and vvas Zealons. For the Papisticall lawes and the fathers traditions, and I*

urged and defended them, and their obseruation ^{ibidem} as necessarie to saluation. Yea he confesseth howv he vvatched fasted prayed, and tamed his body vvhen he vvas a friar, yea sayeth he: *Tanta erat autoritas Papa apud me, vt vel in minimo dissentire ab ipso, putarem crimen aterna damnatione dignum*: So great vvas the Popes authoritie vvith me, that I thought it a crime vvorthy eternall damnation to dissent from him in the least pointe. Yea once layeth hee. I vvas so zealous for the Pope that I thought Ihon Huffle a vvicked heretike and vvould haue burnt him vvith myne ovvne handes. And as Luther vvas, so vv ere all the packe of their first fathers, children of our mother the Catholike Church; and sithence they are gone out, they vv eare the badge and cognisance of an heretike. They vv il ansv ere peradventure that vve vv ere not the true Church, but vv ere lōge before metamorphized and chaunged into the synagogue of the deuill, & that therfore it vvas tyme for them to leaue vs. But if vve vv ere degenerated I demaund of them vvhen? vnder vv hat Pope, or Emperour? and in vv hat age? and from vv hat Church did vvee degenerate? out of vv hat Church did vvee make a breache? for as nothing degenerateth but from that vv hich it vvas before. And if they can not tell vs vv hen

vvee begone to degenerate, nor rro vvh^t Church then cā they not put this marke vpon vs. Yea I shall in this booke proue that our Church vvhich now is, agreeth vwith the Church vvhich in all ages euen from the Apostles vvas counted the only Christian Church. Nether is it sufficient to saie that vvee vvere not the true Church, for so Arrius, Nestorius, Eutiches, and euery heretike vvas accustomed to say, vvh^o notwithstanding bicause they vvent forth of that Church vvhich vvas commonly called and counted the Christian Church, vvere counted heretikes. Sithe therefore Luther, Calvin, and the rest haue departed frō our Church, vvhich vvas and still is called the Christian Church, ether they are heretikes, or else Arrius, Nestorius, yea Simon Magus, Cerinthus, and Ebion, vvere noe heretiks. Nether cā they bragge that many haue lefte them also and leuered them selues from their company; for that vvas allvwayes the manner of heretikes, not longe to contineve in one religion, but to diuide them selues into many sectes. And if they counte those heretikes vvh^o goe from thē & make new sectes, then are they all euen the first of them heretikes, bicause the first of thē vvent out frō vs. Vwherefore in fewe vwords to cōprise

all, and to conclude vvhich I intended, They can not name the Church from vvhich vve departed, nor the tyme, nor the occasion; vve can tell vvhether they departed, and from vvhether Church, that is the Romaine Church, vvhich vvas and is still commonly counted, the true Christian Church; vvhetherfore it follovveth evidently, that vve are still in the right Church bicause there vvas neuer any other out of vvhich vve could breake forth, they are runne out, vve vveare the badge of true Christians vvhich is neuer to goe out, neuer to forsake that vvhich once vve haue professed, they are noted vvvith the marke of heretikes, vvhich is to goe out, and to forsake the common receiued Church; and so if euer there vvere any heretikes so called, and counted, for breakeing forth, and going out, then are they heretikes, and neuer shall be able to hide this marke goe they neuer so disguisedly.

The second Chapter discovereth the second marke of an heretike vvhich is later standing & novelty, vvhich also is proued to agree as fitly to the gospellers of this tyme as to any heretikes of former tymes.

Good goeth before badd, truth before falshood, the currant before the counterfet, and art before nature: bi-

cause, euill is but a priuation of the good, and falshood is that vvhich sverueth from the truth, and the counterfet is but a resemblaunce of the currant, and arte is but an imitation of nature; and so these come after, those of necessitie must goe before. No meruayle then if religiō take the precedence of superstition, and Christian fayth, of heresie, vvhich is but a priuation of that good; a falsitie sveruing from that truth, a counterfet resemblaunce of that currant, and an artificiall imitation, of Christiā sinceritie. Religion vvas plāted before superstitiō tooke roote, ver tue vvas rooted before vice vvas sowed, and the seed of true fayth vvas sowed before the enemy scattered the euill cockle of heresie, and as the true Apostles liued and preached before Simon Magus and other false-prophetes his successours, so true faythe vvas sowed rooted, & come to some height and ripenes before euer the false Apostles scattered the nettleseed, and hempseed of their heresies. Yea not only by the Apostles generally in the vworld, but also by their successours particularly in euery particuler country, faythe grevv and florished before heresie vvas sowed, for as Bozcius in his fourth booke of the signes of the Church learnedly proueth, the first conuersion of

Stat. 11.

S. 4.

euery country frō paganisme vnto Chri-
stianitie, vvas not to heresie but to the
true fayth & Romain religion, and vwhen
that vvas receiued then heresie being but
a corruption of true fayth as vineger is of
vvine, begane to take place then the coc-
kle spronge vp after the good corne.

And therfore Sainct Paule giues vs this
marke to knowv an heretike, and for he-
resie, that they arise after the true religiō.

I knowve (saith he) that rauening vvoules Act. 2.
that is heretikes after my departure I shall enter
amongest you not sparinge the flocke. So that

after sainct Paule had preached and per-
suaded true fayth, the false prophetes en-
tered, to ruine the spirituall building vvch
he had framed. In like māner the ancient
fathers haue euer noted heretikes & their
heresies of later standing and noueltie.

In all things (sayeth Tertulian) the veritie l. praf. c. 29.
goeth before the image, and last of all cometh the
similitude. Yea sayeth he it is a folly to thin-
ke, that heresie in doctrine is the first, es-
pecially seing that the true religion for-

telleth heresies. And in another place,
thus hee concludeth; *In summa si constat id*
verius quod prius, id prius quod est ab initio, ab
initio quod ab Apostolis, pariter utique constabit
id esse ab Apostolis traditum quod apud Ecclesias
Apostolicas fuerit sacro-sanctum. In breef if it
be manifest that that is truest vvwhich is first,

ll. c. aduersus
Marcionem.

that first vvhich is from the begining, that frō y^e begining vvhich is from the Apostles, it shall likewise be manifest, that that is deliuered by y^e Apostles vvhich hath been inuolably holdē in the apostolicall Churches. And in his booke against Praxeas he sayeth that it is adiudged against all heresies, that that is true vvhich is first, that is couñterfet vvhich is later. And this he sheweth by a similitude, for (sayeth

4. prase. c. 16. he) as the vvilde oliue springeth out often
 „ tymes out of the svveet oliue nutte, and
 „ the vvilde figtree out of the good figge,
 „ so heresies haue grovvne out of our gro-
 „ und vvich yet are not ours, degenera-
 „ ting from the true graine of fayth. Ireneus
 also subscribeth to Tertulians opinion in
 these vvords: *Omnes illi valde posteriores sunt*
quam Episcopi, quibus Apostoli tradiderunt Ec-
clesias. All they (he meaneth heretikes)
 are of much later standing then the Bishops, to
 vvhome the Apostles deliuered and comitted the
 Churches. And as heretikes are noted of
 later standing so is their doctrine, coun-
 ted to sauour of noueltie. Vvherfore
 Zozomenus sayeth, that Arius vvas not
 a frayed to affirme that vvich neuer any
 durst auouch, to vvrit that God the sonne
 vvas created of nothing. And Vincentius
 Lyrinensis vvriting a booke against here-
 sies intitlith it: against prophane nouel-
 ties, and vvisely obserueth that the Ca-

l. 1. circa me-
 dia.

l. 1. c. 16.

tholike Church Keepeth the olde, and deuileth noe new doctrine, to vvhich sense he explicateth those vverdes of saint Paule: *O Timothee depositum custodi, ô Timothee* keep that vvhich vvas depofed vvith thee and committed to thy custodie: *Depositum custodi* (sayeth he) *non quod à re inuentum sed quod tibi creditum est, quod accepisti, non quod excogitasti, rem non ingenij, sed doctrinae, non usurpationis priuatae, sed publicae traditionis, in qua non auctor esse debes, sed custos, non institutor sed sectator, aurum accepisti, aurum redde, nolo mihi pro alijs alia subijcias.* Keep that vvhich is depofed; not vvhich is inuented by thee, but vvhich is committed to thee, vvhich thou hast receiued not vvhich thou hast deuised, a thing not of vvith, but of doctrine, not of priuate vsurpation, but of publique tradition, in vvhich thou oughtest not to bee an auctor, but a keeper, not an institutour but a follovvver, thou receiuedst gould, restore gould, I vvill not haue thee put in one thing for another. Vvherin he putteth a playn difference betvvixt Catholikes and heretikes; that they sticke to the olde, these are euer deuising newe doctrine. For although the Church by new councells and definitions addeth greater explication of her religion, and although by the labours and endeuours of the Doctours

of the Church, vvhich in no age are vvan-
 ting many points of our fayth are more
 illustrated and dilated, yet in substaun-
 ce, our fayth is still one and the same.
 And therefore diuines saye that fayth ne-
 uer from the beginning hath increased
 in substaunce but only in explication, and
 that the Church since the tyme of the
 Apostles neuer had new reuelations in
 the articles of beleeve, and that in general
 Councells she defineth noe new things,
 but rather those things vvhich before
 vvere extaunte in scriptures, fathers, or
 tradition, shee by her definition, decla-
 reth more certainly, and proposeth more
 plainly to the vew of the vworld. So that
 as Vincentius Lyrinensis sayeth, euen as
 mans body increaseth by nutrition and
 augmentation, yet gayneth no new lim-
 mes and members, but only getteth more
 quantitie and strength in the former, so
 christian fayth by noe increase did euer
 yet gaine new articles, but only hath
 gotten greater and clearer explication of
 the former. Vvherfore the same doctour
 counsayleth euery preacher and teacher
 so to explicate thinges after a new man-
 ner, that he preach not new doctrine: *Ea-*
dem qua accepisti (sayeth hee) *ita doce, ut cum*
dicas nouè nō dicas noua: The same things vvhich
 thou hast receiued, so doe thou teach, that vwhen

4. 39. 30.

4. 39.

thou speakest after a new maner thou speake noe new things. And the reason vwhy faythe admitteth no noueltie is this: bicause God speaketh once and neuer recalls or améds his vvorde; and in him that prouerb takes no place: *Secunda consilia meliora; second counsails are the best.* For God is as vvise and circumspect at the first as at the last, & therefore he hauing once reuealed and planted fayth, that must stand for good, and he that seeks to chaunge, declares him selfe a corrupter not a correctour, and in that he cometh after vvith his diuising vvith to adde, or detract frō the olde receiued faith he bevvrayes him selfe to be of later standing & so an heretike, and his doctrine to sauour of noueltie, & so an heresie. Vvherfore to cōclude sithe that it is certain that Catholikes vvhom they call papists, are of noe late stāding, nor noe vpstarts, (for I demaund vvhen they beganne, and after vvhom they arose?) they cā be noe heretikes, & seing that it is noe lesse certain, that the reformers of this tyme bee all nouellaunts, and nouellers, vpstarts, and of later standing, arising many hundred yeares after the Romain Church vvich vvvas euer counted the only true Church (for Luther the first of all this new frye and his religion is not yet an hundred yeares old) it is as certaine, that they are

Iob 22.
Psal. 62.

heretikes and their religion heresie, as that Arius, Nestorius, Pelagius, were heretikes, and the same fathers and scriptures before alleaged, which haue condemned them for heretikes because of their late standing, can not without plaine partialitie, free our reformers from the same sentence, vwho weare the same badge, & are noted with the same marke of an heretike which is later standing.

The third Chapter noteth the Reformers with another mark of an heretike which is a particuler name which they take from their sectmaster.

Psal 7.

Sap. 1.

Hier. 11.

Th. 1 p. 9. 37.

art. 4.

THE hart of man is a lecret closet, of which God only Keepeth the Key, it is a bottōleise pit which he only vwho searcheth the hart and reines can sound to the bottō, in so much that vnlesse God reueale, or this hart of man vouchsafe to open it selfe, nether deuill nor angell can discouer the hartes cogitations, much lesse can one man tell vwhat another thinketh. Vwherefore that men might impart their thoughts one to another God hath giuen them a tounge as an Interpretour of the mynde and a messenger of the thoughts, and a mouth also as a trompet vwherin the tounge sounderth forth by voice vwhat the hart thinketh. And bicause

se the things vvhich vve vvould speak of
can not by them selues immediately be
brought into discourse, the toungue fra-
meth vvords and giueth names vvhich
goe for the thigs, that so vvhē vve hear the
sound of the vvord & name, vve may vn-
derstād the thing vv^{ch} is spoke of. Vvher-
fore the new Christians of this tyme must
not meruail, that by their name, as by an
infallyble marke I seek to discover them:
for names are Symboles and signes of
things by vvhich vve knowv the natures
of things together vvith their proprieties.
But vvhat vvill you saye is this name, by
vvhich they are conuincd to bee hereti-
kes? it is the Surname vvhich they take
from their Sect master, by vvhich they
vvēre alvvayes more famouse then by
their proper names. At the first vvhen all
Christianes vvēre of one hart and lippe,
belceuing and professing the same, they
vvēre called all by the same names, as
Christianes of Christe, brethren for their
mutuall charitie, faithfull, in respect of one
fayth; but vvhen certain inconstaunte and
deuising heads vvould vary from the rest
of the faythfull in certain pointes of reli-
gion, their names chaunged as they them
selues vvēre altered, & bicause they novv
beganne to leaue the common receiued
fayth vvhich Christe by him selfe and his

Apostles, and their successours had deli-
 uered, they vvere noe more called by the
 common name of Christiane, but by the
 name by vvhich their autour vvas called
 vvho deuised their religion: and so as in
 fayth, they vvere separated from other
 Christians, so in names also vvwhich expli-
 cate the natures of things, they vvere of
 necessitie seuered. Simonians vvere na-
 med of Simon Magus, the Ebionites of
 Ebion, Marcionites of Marcion, the Ma-
 nichies of Manicheus, the Arrians of Ar-
 rius, Nestorians of Nestorius, Eutichianes
 of Eutiches, Pelagians of Pelagius, Do-
 natists of Donatus, vvho not vvith stan-
 ding before they varied in religion and
 folloved new Masters, vvere called on-
 ly by the common names of Christians,
 vvherfore the ancient fathers euer con-
 demned them as heretikes vvho vvere
 marked vvith these particuler names.

li. contra Lu-
 cifer. in fine.

Sainct Hierome pronounceth boldly this
 sentence: *Sicubi audieris eos qui dicuntur Chri-
 stiani, non à Domino Iesu Christo sed à quopiam
 alio nuncupari, utpote Marcionitas, Valentinia-
 nos, Montenses, &c. scito non Ecclesiam Christi,
 sed Anti-christi esse synagogam: If any vvhere
 thou here of them vvho are called Christians, yet
 take their name not of Iesus Christ. but of some
 other, as for example, of they be called Marcio-
 nits, Valentiniams, Montanists, &c. Know thou,*

that there is not the Church of Christe but the
 Synagogue of Antichriste. Iustinus Martyr
 discieth heretikes by the same badge and
 marke: *There are* (sayeth he) and euer vvere
 many, vvhich come in the name of Iesus,
 yet are called by diuers Surnames as Mar-
 cionits, Valentinians, Basilidians, Satur-
 ninians euerie one Borrowing a name of
 the first inuentour of their doctrine. Of
 such kind of men this is sainct Ciprianes
 opinion: *They vvhich vvere once Christians,*
now Nouatians, are now no more Christians,
bicause (sayeth hee) *primam fidem vestram*
perfidia posteriori per nominis appellationem mu-
taſtis; you haue chaunged your former sayth by a
later infidelitie by the appellation of your name.
 And the reason vvhy these fathers acco-
 unted allvvayes such nicknamed persons
 as heretikes is easilie seen, bicause such as
 leaue the Church and vvill not here her
 voice, vvere allvvayes esteemed as hereti-
 kes, as the Greeke vvord *αἵρεσις* impor-
 teth vvhich signifieth election and sepa-
 ration; and therfore S. Austin and sainct
 Ciprian put this difference betvvixte an
 heretike and a schismatike, that although
 both doe separate them selues from the
 Church, yet a schismatike only is diuided
 in vvill, contumacie, and breach of cha-
 ritie, an heretike also in sayth and opiniō,
 and therfore seing that these diuerse na-

*Dial. cum
 Triphono.*

*Ep. ad No-
 uatium.*

Mat. 18.

*Li. 3. contra
 Faust. c. 1.
 Cipr. l. 1. ep. 6.*

mes taken from diuerse autours, argueth such a separation (for if they had still remained in that Church vvhich commonly vvas called Christian and had not folloved newmasters, ther had needed noe distinction of names from other Christians) it must needs follovv that all such as are distinguished thus in name from other Christians, are diuided also from them in fayth and religion, and so are noe true Christians but perfidiousse heretikes. I demaund novv of our Lutheranes, Zuinglianes, Calvinistes, Oslandrians, Bezists, Brownists, Martinists, and such like new named Christians of this age, vvhether they dare stande to the sentence of Iustinus Martyr, S. Ciprian, and sainct Hierom in this point? Truly I thinke they dare not: and I thinke also that they haue good cause; for if that they be heretikes vvhich are surnamed of particuler autours (as they plainly affirme) if our new Christians be so surnamed as all the vworld vvil be vvitnesse that they are, then must needs follovv this conclusion, that they also are heretikes. But to conclude more plainly that vvhich vvas intended; This marke of an heretike can in noe vwise agree vnto Catholikes, but rather to them aggreeth the signe of the true Christians. For as in the
tyme

tyme of the Arians they vvere counted true Christians vvhich vvere called by generall names, Christians, and Catholikes, and they vvere esteemed of as heretikes, vvhich had particuler names deriued from the autour of their secte, as Arians, Arians, Eudoxians, and such like; so novv vve that are called by the same names of Catholikes and Christians, but by no name taken from any autour, must needs be taken for true Christians, vvho as they neuer chaunged name, so neuer chaunged religion, and the reformers vvho are called Lutheranes, Calvinistes, Zuinglians and such like of some particuler sectmaster or other, must needs be condemned for heretikes. And as before that the ancient heretikes forlooke the common receiued faith they vvent by the common names of Christians and Catholikes and neuer tooke vnto them particuler names before they folloved particuler maisters and imbraced particuler doctrines; so before Luther and Calvin reuolted from the Church, they vvent by the comon name of Christians, and neuer chaunged their names, till they chaunged their religion, nether vvere any Christians called Lutheranes, Calvinistes, or such like, before they relyed vppon nevv and particuler masters. And as the

Arians bicause they could impole no name of any autour to the Catholike Christians, vvere fayne to calle them Homocufians of their doctrine; as before them they vvere called *ψυχικοί* that is carnall for defending second mariadges against Terrulian and the Montanistes; so at this tyme our reformers are fayne to call Catholikes Papists, for holding the supremacie of y^e Pope, vvho is no new autour of any new religion, but an ancient successor of saint Peter, and Vicare of Christ. As for the names of Thomists, and Scottists, they are no names of autours of new religion, bicause all held the same fayth, but of autours of some other new opinions or manners of teaching in Philosophie and schoole pointes; like vvise the names of Benedictins, Dominicanes, Iesuites, are names deriued from autours of new states of life but not of new faith or religion. So that in vs vvhom they call Papistes, is no name vvwhich argueth vs to be heretikes, in the reformers are perticuler names of perticuler authours of new pointes of religiō, & so they vveare the character of the beast, and are infamous heretikes, if Montanus, Marcion, Arius, vvere vvorthily called heretikes.

The fourth chapter discovereth another marke of an heretike, vvhich is a renouation almost of all olde heresies, vvhich argueth the reformers to be heretiques if euer any hertofore vvere iustly counted so.

MAny ther are in the vworld, vvho finding many absurdities in the new religion, and yet some difficulties also in the old, vvill nether hold altogether vvith the one nor the other; but comfort them selues vvith a flattering opiniõ, that a Christian may be saued in all religions so that he retain the principalle articles of Christian beleef. For (say they) if he be firmly grounded in a right fayth of the Incarnation, & Trinitie, persuading him self that God is one in essence and three in persones, and that Christ is one in persone yet subsisting in tvvoe natures, that he suffred for mankind, & is the Messias and Saviour of the vworld; he is a Christian good enough, & may be saued vvell enough, vvhatsoever his opinion be in lesser matters, as iustification, merit, Sacraments, and such like, vvich to them be but petie matters & not of such importance, as that a mans saluation should depend thereon. But this opinion of theirs vvould they neuer so fayne that it vvere true, is most vnttrue, and as false as flatter-

Th. 1. 1. 9. 1.
a. & 1 p. 9. 1.
a. 1.

ring. And the reason is, because one only opinion in a matter of fayth obstinately defended against the Churches authoritie, is sufficient to dismember a Christian from the mysticall body of Christ his holy Church, in that it deprieth him of infused fayth which is the glewv, yea the li newv which vniteth the members of this body together. And in deed as yet vve neuer hard of an heretike but he professed some principall parts of Christiane faith, as that Christ vvas God and man, or the Redeemer of mankind, or the autour of the lavv of grace, or some such like: for if he altogether denyed Christe, he vvas rather an Apostata then an heretike. For he is an heretike vwho professeth Christe in some sorte, and him selfe also a Christian, yet obstinatelie denyeth some parte of Christian religion; and he is an Apostata, vwho quite renounceth Christe and his religion. Vvherfore vnless vve vvill graunt that all heretikes may be saued, vve must needs confess that one heresie is sufficient to damne a man perpetually. But in this matter least my censur seem to rigorous & my sentence to severe, I vvill alleage scriptures vvhich can not deceiue vs, if they be rightly vnderstood. Our Sauour Christ denounceth him to be like an ethnike an publicane,

vvhich vvill not heare the Church, and *Mat. 18.*
 he sayeth not, vvho vvill not giue credit
 vnto her in principall matters, but absolu-
 tely he sayeth, if he vvill not heare the
 Church, let him bee vnto thee as an
 ethnike and publicane, that is I honne his
 company as the Ievves did all familiaritie
 vvith paganes and publicanes. And again
 Christe threatneth that he, *vvho beleeueth* *Mat. 18.*
not shalbe damned. To vvhich agreeeth
 saint Paule laying *that vvithout fayth, it is* *Heb. 11.*
impossible to please God: meaning no doubt
 a vvholle and intier fayth, deuoid of all
 errours. For else all heretikes may be sa-
 ued vvho beleeue aright some parts of
 Christian beleeef. Vvherfore saint Paule *Gal. 21*
 amongst the vvorkes of the flesh, that is
 of a man vvhich follovveth not the spirit
 of God, but his ovvn sensualitie and li-
 king, reckoneth not only fornication,
 dronkennes, murder, and idolatrie, but
 also dissensions, sectes, and heresies, and a-
 gainst all these vvorkes he pronounceth
 the sentence of damnation: *I fortel you as*
I haue fortold you, that they vvhich do such things
shall not obtē the Kingdom of heauen: vvhich
 sentence as he vvould haue pronounced
 against one fornicatiō, or murder, so would
 he against one heresie. To this agreeeth *Symb. Ath.*
 Athanasius in his creed saying that vnlesse
 a Christian Keep intierly and inuiolately

the Catholike fayth, he can not be saued. Vvhich to me seemeth a sufficient argument, that one only heresie, is a sufficient matter of cōdemnation. And truly if vve vwill looke backe to ancient tymes, and take a vevve of ecclesiasticall histories & councells, vve shall finde, that for some fevverours, yea sometymes for one only, and that not in the principall points of our beleef, many haue been accursed and condemned for heretiques. Pelagius beleued that ther vwere three diuine persons, æquall, coæquall, and cōsubstantiall; he professed that Christe vvas God and man, and the Sauour of the vworld, and that by his grace vve might more easilie come to heauen: yet bicause that he auerred that vvithout this grace vve might Keep the commaundements, and vvith all, that litle infants vwere nether conceived nor born in originalle sinne, he vvas by the common voice of the Church and Christian vworld, condemned for a damnable heretike. Vigilantius beleued also rhe Trinitie and incarnation, and yet for that he condemned and contemned reliques, vigilles, lighting of candels in the Church, prayer to saynts, and vvith all æqualized matrimony vvith virginity, saint Hierom condemnes him euen vnto hell. Iouinian also for making all sinnes

*Posid. in vi.
90 Aug.*

1. ann. Vigil.

and good vvorkes equall in demerit and merit, and for putting noe difference betwixte the state of Virgins and y^e Married, vvas by the same Doctour cōdemned for an heretike: to vvhich his sentence all the christian vvorld subscribed. And no meruaile. For if one heresie depriueth vs of fayth, as it doth, bicause he that beleeueth not God, and his Church in one article beleeueth them in none, if fayth be the linke vvhich vniteth vs as mēbers to the mysticall body of Christs Church, then one heresie is sufficiēt to separate vs from the Church, as the very name in Greeke *αἵρεσις* importeth, and consequently one heresie is enough to damne vs, bicause out of the Church is noe saluation. For as the arme cut of dyeth, & the bove riuen from the tree vvithereth, so vvwhether by one or many heresies vve be separated frō Christs mysticall body vvhich he viuificateth by his spirit, vvee dye and vvither, and remain deuoid of life, sappe, and saluation, bicause the spirit if God vvhich is as is vvere the soule and spirit of this body, impartes it selfe to none but those vvho by true fayth are members of this body, and bowes of this tree, vvhich extendeth it selfe by reaching bowes, from sea to sea. Vvherfor sainct Cyprian sayeth that *vvho soener is separated from the Church*

lib. cont. 10. m.

Th. 1. 3. 4. 5. 6.

Psal. 79.

1. de unit.

Ecol.

hath noe parte in Christes promises; he is an alien (sayeth he) an enemy, a prophane person, and one that can not haue God for his father, vvhich hath not the Church for his mother. Yea (sayeth he) such an one may dy for Christ, he may burne, he may be caste to the vild beastes, but that death shall be no crowne of faythe, but a pain of infidelitie: such a one may be Killed, but he can not be crowned. If then it be so that one errour in fayth obstinately defended, is sufficient to cut a man from the Church, and to make him an heretike; then certes the gospellers of this tyme must needs be heretikes and that in the highest degree, vvhich haue reneved almost all the old heresies, and euen those vvhich by the Christian vvhorld, were allwayes condemned for damnable errors. For if Simon Magus & his successours were euer heretikes for such and such opinions, if these men will defend the same opinions, they must needs be condemned for heretikes also, vnlesse we will accept persons and vse plaine and palpable partialitie. Simon Magus sayed that God was the autour of sinne, vvhom Cerdon and Marcion, Manicheus, Photinus, and Blastus folloved, and were for this doctrine by the common voice of the Christian vvhorld adiudged heretikes, & shall not the same sentence passe vpon our re-

Vine. Lirin.

Aug. her. 65.

Encl. 7. 20.

formers vwho say not only (as Simon Ma-
 gus did) that God by a certaine conse-
 quence is the autour of sinne, in that he
 hath giuen man a nature necessarilie in-
 clining to sinne, but affirme also that he
 directly moueth to sinne, yea prouoketh
 vs and eggeth vs forvvard? Shall Mani-
 cheus and the others aboue named be he-
 retikes vwho sayed only that the euill god
 vvas autour of sinne (for they imagined
 two Gods) and shall our reformers be
 counted good Christians vwho, say that
 the good and the only God is the cause
 & Promotour of all lies and vvickedness?
 Certain old heretikes euen in the Apost
 les tyme, grounding them selues vppon
 saint Paules Epistle to the Romaines,
 vvwhich as saint Peter vvitnesseth they did
 vvrongly interpret, affirmed only fayth
 to be sufficient to saluation (vvwhich phan-
 tasie Simon Magus, and Eunomius also
 imbraced & for this they vvere accursed
 for heretikes) & shall Luther & Caluine:
 and their adherētes goe for sincere Chri-
 stians, vvwho teach the selfe same doctrine.
 Leo the third Emperour, Cōstātine y^e fif-
 the, and Leo the fourth vvith their adhe-
 rentes called *Iconomachi*, and *Iconoclasta*,
 Vvvere condemned as heretikes for deny-
 ing honour to Images, and for breaking
 and defacing them, & how can our ghol-

2. Cor. 1. 1. 10. 11.

2. 1.

1. 1. de fide & operibus c. 1. 1.

1. Pet. 1.

Rom. 1. 1. c. 1. 1.

Aug. ber. 10.

Lut. in c. 1.

Gal.

Calu. in An-

tid. 1. 1. c. 1. 1.

can. 1. 1.

Zonar. vita

Leo. 1. Paulus

Diac. ibid.

pellers shew their faces amongst Christi-
 tianes, vvho exceed those Image-brea-
 kers by many degrees. Vvith the Simo-
 nians, Menandrians, and others in sainct
 Ignatius tyme, yea vvith Berengariás and
 Vviclephistes, they deny that in the Eu-
 charist Christs body is really present: vvith
 the Messalians and Caians, they deny that
 the Sacraments giue grace, vvith. Ihon
 Vvicleph they deny that Baptisme, Con-
 firmation, and Order, imprint earacters
 in our soules, vvith the Pelagians they say
 that Baptisme is not necessary, and that
 vvithout it children may be saued by pre-
 destination or the fayth of their parents:
 vvith the Nouatians they deny the Sacra-
 ment of Penance: vvith the Gnosticks,
 Manichies and Encratites, they say Ma-
 trimonie is no Sacramēt, no more (sayeth
 Caluin) then tillage of the ground yea
 spinning and carding. Vvith the Mani-
 chies they deny freevvill, vvith Acrius
 the Sacrifice, vvith Heluidius & Iouinian,
 they make mariadge equall vvith virgi-
 nitie. They marye preests, & despise Re-
 liques vvith y^e same Vigilantius, & vvith
 Rhetorius they prayse all heresies, and re-
 newv them all; and shall they for one he-
 relie be accursed heretikes, and these men
 vvho haue raked hell to rake them allto-
 gether, be esteemed of as pure, sincere,

Iren. li. 1. c. 34
Ignat. ep. ad
Smyrn. Th.
Vvald. l. 3 de
Sacram. c. 3.
es.

Damasc. l. de
heres.

Ter. l. de bap.

Vvald. to. 3.
c. 96.

Infra.
Soc. l. 4. c. 24.
Iren. l. 1. c. 30.

Hier. Proce.
mio l. cons.
Lucif.

Hier. l. cont.
illos.

Sand l. 7. vi
sub. mon pag.
871.

and reformed Christians? Shall seuerall heresies make them heretikes, and shall not all heresies almost, assembled together, be sufficient to make these men heretikes? Truly vnlesse Apostasie excuse them from heresie (vvhoe haue denyed all most all pointes of religion, only Christe remaining to vvhose denyall notwithstanding as the nexte booke I shall proue, they haue made a great stepp) I can not see vvhyy the ancient heretikes for seuerall heresies should be counted heretikes, & these for so many vvhich they haue raked together, go for good Christians, especially seing that any one heresie is sufficient to make an heretike, bicause euery one seuereth, and separateth from the Church, and her fayth and doctrine. Certes if these men be no heretikes, the old heretikes vvere none, if these be noe heretikes, neuer as yet vvere any, If these haue not the marke of an heretike, Simon Magus, Marcion, Cerdon, Pelagius, Vvicleph, had none, if these be good Christians all heretikes vvere so, or if they vvere noted vwith the character of an heretike, these are so marked that they shall neuer be able to hide or vvipe avvay this marke, vntill they abiure, and renounce euery one of the old heresies vvhich they haue received, and imbrace vvholly and intier-

A survey of the new religion:
 ly the Catholike saythe vvhich they haue
 forsaken.

*The fifth Chapter handleth another marke of an
 heretike vvhich is vwant of succession.*

Ephes. 4.

Act. Apost.

Act. 5.

OUr aduersaries nether can, nor vwill deny, but that our Sauour Christe and his Apostles, once planted true religion and establihed a true Church in the vworld, in vvhich Pastours and Doctours vvere appointed to minister sacraments, to preach the vvord of God, and to gouerne and rule in the Church. The Actes of the Apostles vvitness no less, vvhich set before our eyes the beginning and progress of the primatiue Church, the beginning in hierusalem, the progress amongst the Gentils. For vvhen Christ dyed the principall foundatiō and corner stone vvas layed, vvhe the Apostles vvere created, the building vvvent on, and vvhen they by preaching & miracles augmēted the number of the first Christianes, then vvas the building of this Church perfected, and brought to that splendour and perfection, that the Scribes and Pharisies emulated and enuied the glorie therof, and sought the meanes to ruine this vvorke of God, but in vayne: for as Gamaliel told them, the vvork of God no povver

can dissolve. Against this Church the
 deuil rayled a tempest vvhich began vvith
 a storme of stones amongst the Ievves,
 but by the Emperours and heretikes ha-
 the continued vnto this day. In this Chur-
 che vvas called a Councell in Ierusalem
 vvhere sainct Peter as the head pronoun-
 ceth the sentence, and sainct Iames sub-
 scribeth. The first pastours of this Church
 vvwere the Apostles; sainct Iames vvas Bi-
 shop of Ierusalem, sainct Ihon of Ephe-
 sus, sainct Marke of Alexandria, saint Pe-
 ter first of Antioche, then of Rome, vvch
 vvwere his particulers seates, for he vvas
 supreme Bishop also of all the Christian
 vvorld. And in Antioche Euodius suc-
 ceeded to sainct Peter, & after him Igna-
 tius. In Rome after that he had exercised
 the function of a supreme pastour for the
 space of tvventie and fiue yeares (depar-
 ting not vvithstanding some tymes as bu-
 sines or persecution enforced him) befo-
 re his death he appointed Clemens for
 his successour; but he refusing, Linus and
 Cletus sainct Peters coadiutours, succee-
 ded him, and after them sainct Clemens
 accepted of the charge. The other Apo-
 stles in other places lefte their schollers
 to succeed them, yea and placed others in
 other places vvhere them selues could
 not reside: as sainct Ihon appointed Po-

AB. 7. 2.

AB. 15.

Euf. l. 2. 2. 17

10. 217

op. ad Antio.

AB. 15.
Gal. 2.

Epiph. h. 27.

Sand. pag.
256.

Tert. l. pref.
a. 34.

licarp at Smyrna. To be breete Ecclesiastical histories, from the Apostles deriue a Christian Church and succession of pastours vnto these dayes. So that a true Christian Church vvas once planted and establis hed. Vvhich if it be true, then vndoubtedly, that novv is the true Church, they the true Christians, those the true pastours, that the true saythe, vvhich from the first and primatiue Church by a continuall succession can be deduced; for the Church is called apostolicall not only because is vvas once planted by the apostles but also because it is descended from them by succession: And they must be heretikes and bastard Christians degenerating from their first institution, vvhich can not shew this succession, and their Church shall bee, not apostolicall, but apostaticall.

l. pref. c. 20.

This argument hand leth Tertulian in his booke of prescriptiōs vher he sheweth how all particuler Churches vvere first planted by the apostles, and how other Churches from them receiued sayth and religion; and (sayeth he) if novv you vwill knowe vwhat religion is the true Christiane religion, you must conferre it vwith some former Church from vvhich it is descended, because (sayeth hee) *omne genus ad suam originem censeatur necesse est*: It is necessary that euery kinde be valued and

esteemed according vnto his source and origine. If you vwill Iudge of vvater, marke the fountain, if you vwill knowv a más gentrie, looke howv he descendeth from the first of his familie, if you vwill informe your selfe of any mans title vnto a lord ship, you must consider howve the first lord entered in to possession, and howv he is descended from him. And so if vve vwill discern the true Christian from the heretike, vvee must haue an eye vnto the roote and stock from vvwhich he descendeth, for so vvee shall knowv vvwhether he be legitimate or base-borne. For if he fetch his pedegree from any other then the Apostles, or those vvwhich by succession descended from them, then is hee a bastard-Christian, and caryeth the marke of an heretike. The Romaine and Catholike Church vvhich novv is, can deriue her pastours, religion, and gouvernement, euen from the Apostles and those vvho they appointed Bishops and successours. For if you ronne ouer Ecclesiasticall histories, you shall finde our Church and the practise of our religion to haue flourished from the beginning vnto these dayes, for they treat almost of nothing else but of the progresse of our Church, of the persecution vvher vvith it vvas assayled, of the heretikes by vvhom it vvas mole-

sted, of our Bishops, prelates, martys, virgins, doctours, of our general and provinciall Councelles & of the miracles vvhich vv ere vvrought in confirmation of our fayth : in so much that if our matters vv ere not, the historiographers should haue had no subiecte to vv oike or vvrite on. Ireneus reckeneth the Popes of Rome from saint Peter vnto Eleutherius, Optatus vnto Damasus, saint Austin vnto Anastasius, others goe farther, and doctour Sanders our countriman bringeth the succession of our Popes, Bishops, Ceremonies, and religion vnto Pius Quintus tyme, Genebrard hath doone the like vnto Gregorie the thirteenth his tyme, and Cardinal Baronius in nine tomes already set forthe, hathe most exactly set dovvne the practise of our religion vnto Ludouicus Pius of Fraunce. And if our Church agree vvith the primatiue Church, if our faythe vary not from the ancient faythe, if our pastours be descended from the Apostles and their schollers, as all histories and monuments do beare vv itnesse, then must our Church needs be the true Church, bicaute it agreeeth vvith the originall, and is conformable to the primatiue Church, vv hich as it vv as nearest vnto Christe & his disciples, and vv as persecuted and honoured for the true

Church,

*l. 1. c. 1.
l. 2. cont. Do-
maristas.
ap 161.*

*Sand li. de vi
fib. mon.*

*Gen. in Chro
mol.
Baron in
Annal.*

Church, so vvas it likest to bee the true
 Church, vnlesse vve vwill saye that Christ
 and his Apostles neuer planted a true
 Church. This succession vvas counted
 allvwayes a marke of the true Church,
 vvhich in our Creed vve profess, vwhen *Symb. Nic.*
 vve beleeue in the Apostolicall Church
 to vvit that vvhich is by succession deri-
 ued from the Apostles & plāted by them,
 and the vvant of it vvas allvwayes es-
 teemed a note to knowve an heretike by.
 Vvherfore Ireneus sayeth that by succes- *Supra*
 sion vve confound all heretikes; Sainēt
 Austine sayeth that it is the thing, vvhich *Lib. cont. ep.*
 holdeth him in the Catholike Church, *fund. a. 4. l. de*
 bicause (sayeth he) that Church in vvhich *utilit. cred. a.*
 is this successiō, is the rock against vvhich *17.*
 the gates of hell can not preuail. If ther-
 fore our nevv Christianes vvill discharge
 them selues of this marke of an hereti-
 ke, vvhich is vvante of succession, let
 them shew vs (as Tertulian demaunded
 of the heretikes of his tyme) the catalo-
 gue of their Bishops, and the origen of
 their Church, that if in the same vve fin-
 de them to be descended from the Apo-
 stles vve may acknowvledg them as true
 Christians if vve finde that they are not
 descended from so noble a race, vve
 may hysse them out of the Church for he-
 retikes. But I ame sure they cā shew noe

succession, because they are the first them-
 selves, and can as soone name their prede-
 cessours, as they can finde out Lutheranes
 before Luther, & caluinistes before caluin.
 I will not deny but that they can deriue
 some pointes of their doctrine from Simon
 Magus, and other ancient heretikes: but
 this succession proueth them also to be
 heretikes as is before demonstrated, but
 a succession from that Church which was
 commonly counted Christian, they can
 not shew, yea they can not shew vs a
 succession of their doctrine from any an-
 cient heretikes, but are themselves the
 first of their familie, succeeding to none,
 but sent and ordained by themselves,
 borne prodigiously of themselves, Childie
 without fathers and schollers without
 masters. for although they borrow their
 heresies of other heretikes, yet they ium-
 pe without heretikes in all points, but
 either adde or detracte, & so succeed in all
 points to none. Wherefore though some-
 times they vaunte that they succeed the
 Apostles and the primatiue Church, yet
 some times the truth breaketh from them
 against their wills, as it doth from the de-
 uil when by coniuration he is compelled
 to tell the truth, and then they confesse
 themselves to be the first of their familie;
 but this confession hangeth them. Oeco-

*See the first
 booke & first
 chap.*

lampadius they call the first bishop of
 Basil, and Caluin, the first of Geneva, Lati-
 mer the first Apostle of England, and kno-
 kes of Scotland: And Martin Luther the
 most ancient of them all, is not afrayed to
 saye, that he vvas the first man that mani-
 fested the ghospell, and the truthe vnto
 the vvorlde. *Audemus dicere* (sayeth hee) *In prafas.*
ā nobis primo diuulgatum esse Christum: Vve *diff. Lxxij.*
dare saye that Christ vvas first by vs made
 known vnto the vvorlde. He hathe piggs in
 his belly & therefore he speakes in the plu-
 rall nūber, but he hath noe braynes in his
 head nor blood in his face to blush vvith
 all, and therefore he dares be bold to say
 that he is the first man that promulgated
 the christian lawe. Art thou the first, thou
 vaunting companion? modestie vvould
 yeeld at least to the Apostles. So he vvill
 peraduenture, but at least (sayeth he) I
 ame the first after them. O monstrous
 and Luciferian pride, and now not Lu-
 ther, but Lucifer. Art thou the first after
 the Apostles. Vvhere then vvas the Chur-
 che all this vvhile? Vvhere vver ethe Pa-
 stours and Doctours of the same? Vvhere
 vv ere the Austines, Ambroses, Gregories,
 Hieromes? Vvas ther none all this vvhile
 to haue been imployed, but God must
 needs expecte till an Apostata fryar lea-
 ped out of a Cloister, and maryed vvith

a Nonne notwithstanding that bothe had promised chastitie before god and man by a solemne vovve; But they haue a shifte or rvvove by vvwhich they thinke to auoyd this argument of succession. The first is this: our doctrine (say they is) Apostolicall and vve are the Apostles successors bicause vve preach conformable to that doctrine vvwhich they haue left in the ghospells & epistles by them vvritten. But this shifte vvill not serue, bicause this is to make bare scripture Iudge of their doctrine (as all heretikes haue euer doon) vv^{ch} notwithstanding (as is in the first booke demonstrated) is noe certain rule to square fayth & religion by. Vvherfore they haue yet another ansvveare in store, vv^{ch} is this: They graunte that the Apostles once plated a true church, true religiō, and established true pastours; but soone after, this Church fayled & degenerated frō that it vvas, into the Synagogue of the deuil vv^{ch} they call the Papisticall Church, and possessed the vvorld for many hundred yeares, till at length Luther the man of god, builded this Church agayne, renevved the religion, and appointed new pastours; & so (say they) vve succeed to that Church vvwhich the Apostles founded, not by a continuall succession, but by an interruption of many hundred

*See the second
chap.*

yeares. But aske them vvhhat yeare of our lord, vnder vvhhat Emperour or Pope, vpon vvhhat occasion this Church fayled, & then they can not giue you a resolute answer. Luther in the Assembly at Wormatia publikely auouched that the Church fell in the tyme of the Councel of Constāce in vvhich Vvicleph vvas condēned.

The same Martin not allvwayes myndfull of euery vvord vvhich he hath spoken, in his book vvhich he vvrote against Papacie sayeth that this Church fayled a thousand yeares after Christe, and his reason is, biccause the Apocalips sayeth that Satan for a thousand yeares (halbe tyed, and so for six hundred years he hath been

Tom. 9.
l. cont Papatum.

loose. In another place he sayeth that saint

l. de Capt. Babyl.

Gregorie vvas the last good pope and that since that tyme the Church and pastours are degenerated. Yet the same man perceiuing hovv litle aggreemēt is betvvixte his religion and that vvhich vvas practised euen in the first age, and tyme of the Apostles, & hovv vnlike his ministers are to those ancient preestes and fathers, he sayeth that the Apostles them selues erred in their Councel holdē at Hierusalem, or else (sayeth he) vve all sinne novv in eating blood-puddings vvhich they forbad; not knowving (absurde companion as he vvas) or not acknowv-ledging

Mat. 15.

that y^e precept vvas but for a tyme to cō-
 tent the Ievves. As for the Councell of
 Nice vvhich vvas vvith in 300. yeares af-
 ter Christe, he auoucheth that the canons
 and articles of the same are but *strawv and*
stubble: vvhich epithetons he giues also
 vnto saint Iames his epistle. Caluin sayeth
 that Bonifacius the Pope, vvas the first
 that vvas made suprem head of the Chur-
 che, by Phocas the Emperour, and so he
 thinketh that then the Church first de-
 generated, yet the same man in his pefa-
 ce to the King of Fraunce, sayeth that the
 Church fell not till the tyme of the Coun-
 cel of Basl. Melancthon sayeth that Pope
 Zozimus vvas the first Anti-christ, and
 that since, ther vvas neuer any true Bil-
 hop of Rome. But first this disagreement
 of the tyme of this fall, is a sufficient argu-
 ment that the Church neuer fell; for if it
 had fallē (it hauing been once so famous,
 so glorious, so cōspicuous) the fall therof,
 vvith the tyme, occasiō, and other circū-
 staūces could not haue been cōcealed: &
 as sone may the sonnes fall from heauen
 be vnknovven vnto the vvorld, as the fall
 of the Church, vvhich is sometymes cal-
 led a citie on an hill, some tymes a taber-
 nacle placed in the lome. Secondly if the
 Church fell then certes it vvas not *busilded*
uppon a rocke but on the sands, then is it not a

*Supra.**Ep. ad Sadol.*

Præfat. In st.
ad Regem
Gallia
in locis postre-
mis editis.

*Mat. 3.**Psal. 18.*

Mat. 16.
2. Tim. 2.

pillar of truth; then did Christ pray that Pe-^{Lus. 22.}
 ters fayth might not fayle, that his father
 vwould send his holy spirit to remain vvith the
 Apostles for euer (that is in their successours
 for vvith them in person he could not re-
 main for euer) and yet vvas not hard.
 Then did Christ promise that he vwould^{Mat. 28.}
 stay vvith them for euer, but performed not
 vvhat he promised; Thē vvas Christ an vn
 faythfull spouse vvho betrothed him self
 to his Church, but separated him self frō
 her many hundred yeares. And then did
 Daniel foolishly cōpare Christes Church^{C. 2.}
 vnto a Kingdom vvhich should neuer be ruined.^{Ser. 2. in Psal.}
 But as S. Austin vvell noteth, it is the pro-^{107.}
 pertie of thē vvho are out of the Church
 to say that the Church is not. *Sed illa Ec-
 clesia* (sayth he in the person of the Dona-
 tists) *qua fuit omnium gentium iam non est, pe-
 rijt. Hoc dicunt qui in illa non sunt. O impuden-
 tem vocem. illa non est, quia tu in illa non es? videri-
 ne tu ideo non sis, nam illa erit, etiamsi tu non sis?*
 But that Church: vvhich consisted of all nations
 now is not, it is perished. So they say vvho are
 not in it. O impudent voice; Is not that extant bi-
 cause thou art not in it? Looke lest thou therfore
 beest not, for the Church vvill be, although thou
 be not. Vvherfor saint Bernard vvho vvas^{Ser. 72. in Cant.}
 one of this Church doubted not but that
 she should perseuer to the end: *Ita est, &
 tunc, & deinceps, nō deficiet genus Christianum,*

nec fides de terra, nec charitas de Ecclesia, venerunt flumina, flauerunt venti & impegerunt in eam, & non cecidit, eo quod fundata erat supra petram, petra autem erat Christus: So it is, both then, & after vvard the Christiā race shall not fayle, nether fayth frō the vworld nor charitie frō the Church; fludds haue come, vvindes haue blowvn & haue beaten vppon her, but the Church fell not bicause it vvas founded vppon a rock, vvhich rock vvas Christ. The vvords of

Hom. 1. de
Pent.

Mat. 16.

Christ must be verified (sayth sainct Chrysostome) bicause heauen and earth shall fayle before Christs vvords: and vvhat are those vvords sayeth he? euen those and no other: Thou art Peter and vppon this rock
 „ vwill I build my Church. This Church
 „ sayeth he vvas impugned but could not
 „ be ouercome, dartes vvhere I hotted against
 „ it, but could not pearse, engines of vvare
 „ re vvere vsed to ouerthrow it, but this
 „ towver could not be beaten down: Consider (sayeth he) the tyraunts, beasts,
 „ svvords, deaths, dartes, vvhich the deuill
 „ prepared against this Church but all in
 „ vayne, for the deuill hath emptied his
 „ quiver and I hott all his arrowes, but the
 „ Church hath no hurte: The persecutours
 „ are novv dead, rotten, and forgotten, but
 „ the Church florisheth. Vvhere is novv
 „ Claudius, vvhere is Augustus, vvhere are
 „ Nero and Tiberius: these are novv naked

names, for them selues are not extaunt. *Ser. post an-
lium.*
 And thinkest thou, ô deuil (sayth he)
 that thou canst ouer throw the Chur-
 che that art not able to encounter vvith
 a younge Agnes, and tender Christian
 mayd, vvho hath proued stronger then
 all thy force, and instruments of torméts.
 And if (sayeth he) thou couldest not o-
 uercome the Church vvhen she vvvas
 younge and had the Ievves and Gentils
 Kinges and Emperours against her, thin-
 kest thou novv to giue her the foyle or
 falle? And truly he that sayeth that the
 Churche hath fayled, must consequently
 say vvith the Atheists, that it vvvas the
 vvorke of men not of God, deuised by
 men to Keepe fooles in avve; for if the
 Church vvvas establisshed by God, then by
 Gamaliel his rule, it could not by any for-
 ce of man, be dissolued. This argument so
 presseth them that they dare not stand to
 this ansvver, yet they vvill play small play
 rather rhe stand out? Luther therfore in his
 book of the notes of the Churche, graun-
 teth that the Church neuer quite decayed
 but only for the most parte, and so (sayeth
 he) it decayed euen in the apostles tyme,
 for as Christe (sayeth he) from the begin-
 ning had his Church, so the deuil had his
 chappel vvwhich vvvas bigger then the
 Church, & so there hath been euer a suc-

AB. 10

l. de notis Ec-
clesia.

cession of both, but the chappell as it vvas
euer bigger so vvas it most famouse. And
this chappell (saith he) is the Church of
the Papists, vvhich is so famouse in Eccle-
siasticall histories. But this shifte is poore
and ridiculouse. For if the Church of the
Papists degenerated from the beginning
as Simon Magus did, vvhy vver not vvec
called by particuler names as all hereti-
kes are? Vvhy vvas not our aurtour na-
med? Vvhy is not the tyme and occasion
registred? If our Church vvas euer the
greater then vvas theirs the chappell, for it
is against the nature of a chappell to be
greater then the Church. If our Church
vvas the greater and most famouse, then
vvas ours that societie vvhich vvas com-
monly called the Christian Church, then
vvas our societie that vvhich condemned
heresies and called Councels, vvhich vvas
persecuted by the persecutours (and con-
sequently vvas not the deuils chappell for
he persecuteth not his ovvn) and fauou-
red by Constantine and other Christian
Emperours, Kings, & Princes; for vvhich
monasteries vvere erected, Churches buil-
ded, in vvhich all the ancient doctours
ministred sacramētes, preached, teached,
ruled and gouerned. And vvhere vvas
then Luthers litle flock? Vvhat Historio-
grapher vvrote the progress of it? Vvhat

Emperours persecuted it? Vvhat heretikes rayled against it? Vvhat Churches vvere builded for it? Vvhat ministers ruled it? And vvhat vvasthe manner of gouernemēt in it? If ther vver no such societic, & noe other counted Christian but ours, the ether ours vvasthe true Church or else y^e Church quite fayled, & so they must retourn to their first shifte, vv^{ch} yet vvill not serue their turne, as is already proued. Vvherfore if all other fayle they haue yet another shifte, and that is this. Vve graunt say they that the Church neuer decayed but still stood immoueable vppon the *Mat. 16.* rock vppon vvich Christ founded it, but soone after the Apostles tyme, or peradventure before they vver all dead, this Church became inuisible, and appeared noe more openly, but vvasthe preserved secretly in obscure corners, till at the length Luther (vvhom God and his Church all that vvhere expected) brought it to light again: And all this vvhere (bicause Ecclesiasticall histories conuince them) they confels that ther vvasthe a Church commonly called Christian in vvich Popes ruled, and Kings and Princes vvere baptized, but that (say they) vvasthe not the Church of Christ, but the conuenticle of Papists and chappell of the deuill, and thus these euil- *10. 3.* doers fly the light. This shifte serues them

for two purposes: for first thus they will free them selves from all iudgement-seats: for if you conuent them before Ecclesiasticall Iudges, or the vvholl Church, they will say that they are not lawfull Iudges, and that it is not the true Church, vvhich summoneth them to appear; and therefore they are not bound to stand to their sentence, vvhich haue all authoritie, on their own side: And if you aske them from vvhom they had authoritie, they will say that they had their predecessours to vvhom they succeed, and their Church vvhose sayth they preach, and that from them they haue authoritie; if you then bid the shew some historie or ancient monument of their Church, they will answer that it was invisible and soe will say vvhich they liste, and by noe Church past or present shall you be able to controule them, for they haue a Gygas ring to goe invisible by. Secondly if the Church was invisible you can not vrge them to shew any continuall succession of it from the Apostles. For they will say that their Church succeeded the Apostles, and is the same vvhich they planted, but after the Apostles tyme, was neuer seen till Luther pulled away the bushell vvhich couered this light. And truly I will easilie graunt that their Church before Luther

vvas inuifible. For that vvhich vvas not
 could not be feen; but that the true Chur-
 che vvas at any tyme inuifible, is altoge-
 gether improbable. For vvhhen hapned
 this darkenels I pray you? The Church *Mat. 23*
 vvas once a citie vppon an hill, and a taberna- *Pfal. 118,*
 cle placed in the fonne, how then could it on
 a fodayn come to bee inuifible, and noe
 man in the vworld to note it. Historiogra-
 phers vvrite of earth-quakes and dark-
 nefles; and all the vworld noted the dark-
 nefls vvhich hapned at Chriftes death; and
 vvas ther no man to note this darkenels
 vvhich couered the vvholle face of the
 earth, and hapned after fo conspicuous a
 light? Aristotle fayeth that the fame fenfe
 iudgeth of the obiect, and priuation: as
 for example, the eye vvhich beholdeth
 colours and light, perceiueth alfo or at
 leaft gives occafion to the invvard fenfe
 called *sensus communis* to perceiue darke-
 nefls vvhhen the light is gone: vvhhy then
 could not they vvhich had feen the Chur-
 che florifh and fhine conspicuoufly, per-
 ceiue alfo vvhhen firft fhe loft her light?
 And if they perceiued it, howe chaun-
 ceth it that none euer vvrote of fo ftraung
 an accident? But vvhathould I alke fo
 many queftiōs vvhere I am fure to finde
 noe reasonable anfveres? I vvill novv
 vvith one argument make all this darke-

Mat. 18.

nels of this erroneous doctrine giue place to the light of the truth, to vvitt that the true Church can not be inuisible. For Christ bids vs vvhen our brother vvill not harken vnto our admonitions, to cōplayn on him to the Church. Suppose the that some heretike should preach false doctrine and being admonished to correct his errour, vvould yet remain obstinate; ther is no other remedie but to cōplayn on him to the Church, and howe shall this complaint be made if the Church can not be found out, as it can not, if it bee inuisible? Suppose againe some Christian or infidell should beginne to doubt of his fayth, and vvould fayne be instructed; noe doubt his only remedie is to repayr vnto the Church for a resolution, vvhere only truthe is taught and saluation is found; but if the Church be inuisible or decayed, how shall he haue access to this Church vvhich ether is not (as they saye) or at least is inuisible? Truly if the Church ether decayed or vvvas inuisible, then vvvas the vvorld vvithout meanes of saluation for many hundred yeares. But let me demandaund of them howv their Church vvvas inuisible, vvhich consisteth of men and is gouerned by men and maintained by visible gouernment, visible Sacraments and

audible preaching? They liued not all-
 vvayes in holes, some tymes they came
 abroad, and comming abroad and ca-
 rying the name of Christians, they vve-
 re by Papists allvvayes enforced to fre-
 quent Masse and sacramentes, and to pro-
 fesse their religion; else had they been ex-
 communicated, and deliuered to seculare
 povver; vvhen it must needs follow
 that ether Luthers and Caluines Church
 vvvas neuer before them selues beganne
 to preach, or that their Church dissem-
 bled against conscience for fifteen hun-
 dred yeares. But vvhat do I fight against
 shadowes and that vvwhich neuer vvvas or
 neuer vvvas seen? Let mee conclude now
 that vv^{ch} I intended. The ghospellers can
 not deny but that the true Church vvvas
 once plâted, and that therfore nowve, that
 is the true Church, vvwhich can by succes-
 sion, be deriued from it (for to say that
 the Church fayled or vvvas inuisible is but
 a vayne imagination) and seing that Ca-
 tholikes can by all Histories and monu-
 ments shevv that their Church is descen-
 ded from that vvwhich vvvas in the tyme
 of the Apostles, theirs is the Church, and
 they are the true Christians, and seing that
 the reformers can not thus deriue their
 Church from the Apostles (bicause be-
 fore Luthers preaching it vvvas neuer seen

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hard nor felt) it followeth that their
Church is not Apostolicall but rather
apostaticall and hereticall, and they noe
true Christianes, but heretikes.

*The sixth chapter handleth the sixth marke of a
heretike which is dissenſion in doctrine, in
which chapter is proued, that peace is a mar-
ke of the true Church, and that the diſſentiu
ghoſtpellers are heretikes if euer any were.*

Philippica 18. **C**icero that famous oratour and Met-
chaunt of vvords, ſpeaking of peace,
giues it this vvorthy commendation: *Pa-
cis nomen dulce eſt, res vero ipſa cum iucunda
tum ſalutaris*: *The name of peace is ſweet, but
the thing it ſelfe is bothe pleaſaunt and ſoueraigne.*
To vvich opinion of his all men vvill
eaſilie ſubſcribe if they enter into confi-
deratiō of the nature of peace. For vvhat
is more pleaſaunt then that vvich all
things deſire? and vvhat more healthfull
and ſoueraigne then that vvich pre-
ſerueth all things? So pleaſaunt is pea-
ce that euen ſenſeles creaturs ſeem vvhol-
ly to deſire it. The heauens moue all from
ye eaſt to the vveſt, caryed vvith the ſvvay
of the firſt heauen called *primum mobile*,
and yet by their proper motions at the
ſame tyme they moue alſo from the vveſt
to the Eaſt & ſome ſvviftly ſome ſlowly,
yet

yet vvith such vniformitie & aggrement,
as though they desired nothing more
then peace and feared nothing more then
iarring and disagreeing in their motions.

The Elemétes vvhen they are out of their
naturall places, do moue speedily, and ma-
ke great hast to get to their home, bicause
there only they finde peace & rest, to vv^{ch}
their nature inclineth. Brute beasts also
of one kind cōmonly Keep together, and
followve one head as it vv^{ere} vvith com-
mon consent, bicause one easilier makes
peaceble aggrement, then many. Bees
follolv one king (sayeth sainct Cyprian)

*Li. de vanis
Idolorum.*

and obey the hūming of one master-bee, „

In all flocks of sheep, ther is one Belvve- „

ther, and in euery heard one is the ring „

leader; yea sayeth sainct Hierome: Cranes „

follolv one in a longe order; vv^{hich} they „

do for loue of peace, for in follolvving di- „

uers heades, they vvould be more diui- „

ded, and lesse vnited. Yea sayeth S. Austin *lib. cin. c. 12.*

no tigre is so cruel vv^{hich} doth not licke „

and like her youngones; noe Kite but lo- „

ues her brood and seekes to conserue her

familie in peace: much more doth man

vvho is indevvved vvith reason, couet and

desire peace, seem he othervvise barba-

rouse and deuoid of humanitie. The Pas-

sionate man vvho fights cōtinually against

reason to satisfie his passions, seekes to gi-

ue the their desire vvithout contradiction of reason, and consequently coueteth peace, but this is an inordinate peace. The reasonable & vertuouse man, vvho seeks to subdevv his passiōs, and to make them to yeeld to reason vvithout repugnance, seeketh an attonement betvvixt passion and reason; and this is an orderly peace. The rebellious and mutinous subiectes vvho rise in armes against their lawfull Prince, are desirous to enioy their ovvn vville & to possess vvhat they desire vvithout resistaunce, and consequently intend a peace; but this is an iniust peace. And all though by rebellion they breake cōmon peace, yet that is not bicause they hate peace, but bicause they enioye not that peace vvich they desire. The iust Prince vvho maketh vvarre against iniust vsurpers, euen then vvhen he biddeth vvarre, aymeth at peace, and intends not vvarre as vvarre, but as a meane to come to peace; and this is a iust peace. Cacus that barbarous fellow vvho liued in caues as beastes doe, & fedd him selfe of the spoiles of others, vvas desirous to enioy his ovvn desires vvithout molestation, and so desired peace, but a brutish peace. And as peace is most pleasaunt and therfor desired of all, so is it most soueraine, and therfor preferueth all. Peace betvvixt the hu-

Aug. ibidem.

mours and elementarie qualities in mans body, is health, peace betvvxit the tvvo repugnant partes in mans soule, reason and sensualitie, is vertu, peace betvvxit God and man is Charitie, betvvxit man and man, is frendshipp, peace and confor-
 te in voices or instruments is musick, peace and aggreement in colours is beautie, peace in proportiōs, is good making, peace in the heauens motions, and in the Elementes qualities, is the cōseruation of all. Peace is the maintenaunce of families, the preservation of cities, the establisment of Colleges, the strength of common vvelthes, the force of Kingdomes, and the felicitie of all societies. Peace vpholdeth heauen, & vvithout it hell could not stande, bicause *every Kingdom, vvhich is* Mat. 12.
Marc. 3.
diuided in it selfe shal be made desolate. Peace and vnitie (sayth the Philosopher) makes naturall causes to passe them selues in force and efficacie, bicause force vnited, is stronger then it selfe diuided. You may breake a thousaunde arrowes one being taken from another, but in a bundell or sheafe, not so. Diuide the greatest riuer vvich is, and a childe vvill passe it, but vvhen the vvater is vnited, you must haue a shippe or boate to sayle ouer. Lay one cole in one corner of the hovvse, and another in another, and you may Stand in

the middelt, and blowe your fingers for colde, but vnite them together, and they vwill vvarme the vvholl hōvse. Oxē diuided, can not draw that vvaight vvhich they can vnited. The greatest armie vv^{ch} is if it be diuided, is soone defeated, but vvhen the forces are vnited, it is inuincible. To be breefe, peace preserveth all thinges, and giues strengthe and force to all. And contrariwise diffension is the bane of all. diffension or distemperature of humours in mans body is sicknes, disagreement of reason and sensualitie in the soule, is vice, iarring of voices or instruments, is vngratefull discord, in colours it is deformitie, in proportions, mis hape. Diffension is the vndoing of families, the dissolution of Colleges, the vweakning of cities, the ouerthrow of armies, the ruine of kingdomes, & the bane of all societies. Vvhat Kingdom was more likely to haue stood then that of the Angells? Diffensio vvhich Lucifer sovved, had almost quite ruined it. Vvhat place better fenced, more fertile, and frutfull then paradise? yet diffension betvvixt God and man, yea betvvixte man and him selfe (for vvhen man disagreed from god. his fleshe beganne to resist his spirit, and all creaturs before obedient to him, began to rise in armes against him, banished the

ce the happy inhabitants, and vvith the
 all fœlicitie. Vvho more neare then Cain
 and Abell? dissension vvvas the death of
 the one, and the reprobation of the other.
 Vvho more likely to haue liued louingly
 together then Abraham and Lot, Ioseph
 and his brethern? dissension seuered and
 separated them. Vvhat kingdomes more
 strong and potēt then those of the Medes,
 Persians, Chaldies, and Romaines? read
 histories and you shall see that dissension
 vvvas the cheefest cause of their ruines. If
 then the Maxime of the philosopher be
 true, that one contrarie setteth forth ano-
 ther; by the destroying nature of dissen-
 sion, you may easily perceiue how soue-
 rain a preseruatiue peace is, and how iust
 cause all creaturs haue, so vehemently to
 desire it. This Ieuvel Christ bequeathed
 vnto his deare spouse the Church, vvhen
 sone after his resurrection, standing in the
 midst of the apostles, he sayed vnto them: ^{10. 20.}
Pax vobis: peace be vvith you. Of this peace in ^{10. 14.}
 another place he maketh mētiō vvher he
 sayeth: *Pacem relinquo vobis pacem meam do*
vobis: I leaue peace vnto you, I giue my peace vn-
to you. Vvhere, for a legacie he bestovveth
 on his Church, not gold and siluer, nor
 kingdomes nor possessiōs (thoughe he
 permitteth kings to bestovve these things
 also vppon her) but that vvwhich is more

Isa. 11. 6.

worth then all the diadems and scepters in the world, to vvit peace, vvith out the vvwhich, noe societie can endure. This peace the prophet Esaie longe since forsaue and forthold, vvhen he sayed: *That the vvolf and lamb shall dwell together, and the Lion, Bear, and Calfe, liue peaceably one vvith another, and that a litle boy shall driue them a feeld.* For his meaning is that in the Church shall be such agreemēt, at least in matters of religion, that they vvho before their conuersion vvvere persecuting vvolumes and Beares, shall liue peaceably vvith the harmlesse lambs and Christians, and that a litle boy Christe Iesus, the autour of all this peace, shall driue them a feeld, that is shall rule and gouern them. The same prophet by another metaphore describing the same peace, sayeth: *In those dayes the infant from his mothers pappes, shall delight & disport him self ouer the Aspes hole vvith out receiuing harme:* That is, such peace shall be in the Church, that the children of Christes Church shall liue quietly vvith those, vvho before they receiued Christian sayeth, by heresies, infidelitie, or poisoning manners, like serpents infected others. For as in the Arke of Noe those beasts vvwhich vvvere by nature sauage, so long as they vvvere in the Arke, forgot all crueltie and liued vvith the rest most

Ibidem.

...

quietly, so howe soeuer men before their incorporation and admission into the Church of Christe, were barbarouse in manners, and mutinouse in opinions, yet when they are once made members of the peaceable kingdō of Christs Church, they lay aside all sectes and factions, and liue quietly together, at least in matters of fayth and religion. Vvherby it plainly appeareth that in the Church of Christe is peace and vnitie in religion. Vvwhich the Apostle also insinuateth in those vvords: *Being carrefall to keep vnitie of fayth in the band of peace, as you are called in one hope of your vocation, one body and one spirit, one fayth, one baptisme, one god & father of all.* By vvwhich wordes vve are taught, that as there is one God, one heauē, one baptisme, so is there, but one faithe, & that they are y^e true christianes vvch conspire in the same. And the reason herof is bicause the truthe is one neuer disagreeing frō it selfe, lyes are many, mutable and contrarie: and therefore seing that the Church is the *piller of truth*, 1. Tim. 3. it must needs followv that vvhere the Church is, ther is vnitie, bicause the truth in vvwhich the members of the Church agree is but one. I vvill not deny but that the Church consisteth of diuers nations, but yet they are so liked in one fayth that Rom 10. in Christ Iesu there is no distinction be-

*1. 1. cont. her.
6. 3.*

Eph. 4.

trvixte the Barbarous and Grecian, nor betwene Ievv and Gentile; and although these diuers nations speake diuers languages, yet as Ireneus noteth, these diuers tongues profess one fayth. I graunt also that in the Church there are diuers functions and dignities; for there are Popes, Patriarchs, Primates, Archbishops, Bishops, and so forthe, and from them the state of the laitie is distincte, and subiect to them; but these diuers orders make one Hierarchie. I confess like vwise that in the Church there are diuers states and orders of religious, as of Benedictins, Dominicans, Austins, Bernardins, Franciscanes, Iesuits, yet these diuers members make one body, all linked vnder one head Christ Iesus by one fayth and religion. This vnitie, peace, and agreement in one fayth and religion, vvhich is to be seen in the Church militaunt in earth, seemeth to me more admirable then that of the Church triumphaunt in heauen. And the reason is, bicause the inhabitaunts of that happy kingdome behold God face to face, and see most euidently that vvhich vvee beleeeue only, and see not at all, and so their agreement in vnderstanding is not so straunge, bicause the euidence of the verities vvhich they see enclines them to one assent. For as the philosopher

sayeth the vnderstanding of it selfe is prone to giue assēt vnto veritie and truth vvhē it is euidently proposed (vvhich is the cause vvhī in things vvhich are euident all men are of the same opinion) and therefore to this propositiō: *The vvhole is greater then the halfe*, all men agree, but about the creation of the vvorlde, the immortalitie of the soule, the felicitie of man, the substance of the heauens, and such like things vvhich are not so euident, there haue beene great disputes and contentions, vvhence hath risen that diuersitie also of the sectes of Platonists, Peripateticks, Stoicks, Epicureans, and such like. Vvherfore seing that the happy inhabitants of heauen doe see euidently the diuine nature, & all the mysteries vvhich vvee only belecue, I meruayle not that they all agree in one opinion, because the euidence of these things moues them to one assent. But that so many Christians, of so diuerse countries, and tymes, so diuersly affected, and disposed, should agree in one fayth and opiniō, and thinke, and belecue the same of all the mysteries of Christian religion, vvhich they see not, this seemeth to me most admirable, and so straung that I must needs saye: *Exod 9. 1*
Digitus Dei hic, The finger of God is in this matter, and he it is that is the cause of this pea-

*Scetus q. 2.
prologi.*

ce, vnitie, and agreement. For seeing that the euidence of our mysteries causeth not this agreement, and that it can not be the deuill vvhō thus linketh their vnderstandings (bicause this religion in all points is repugnant to him and his designements) it must needs be God vvhō inspiring into these diuerse nations and natures one light of faythe, makes them all to conspire in one beleef and opinion.

l. pref. 28.

And therfore sayeth Tertulian: *Nullus inter multos euentus vnus est exitus, errare non possunt qui ita in vnum conspirant: Ther is not one end emongest many chaunces, they can not erre vvhō thus agree in one.* Thus vve proue the

*Iustinus orat.
paran ad gēt.*

translatiō of the septuagint to be of God, bicause those diuers vvriters, being placed in diuers Celles, and forbidden to conferr, could neuer haue so agreed in the translation of the Bible, out of Hebrew into Greeke as if all their translations had been copied out of one, had not God directed their vnderstandings, and inspired them a like. Sithe then amongest the Catholikes only, this vnitie is to be found, they only are the true Church, to vvhich Christe hath bequeathed this peace and vnitie, and they only are conformable to the primatiue Church planted by Christe and his Apostles, for then the Christian vvhōld vvas of one

AE. 6.

hart and mynde. And for as much as amongst the new Christians of this age, there is nothing but vvrangling and dissension and that in principal matters of religion, their Church is the Synagogue of Satan, and they no members of Christs Church, but heretikes, apostataes, and members cut of: for by this marke of dissension the ancient heretikes vvere euer knowen and discried to be heretikes. Simon Magus the first famous Arch-heretike beganne a secte, but it remained not one for any tyme, but by and by degenerated into many, and from the Simonians proceeded the Menandrians, Saturninians, Basilidians, Carpocratiās, and from them vvere descended the Gnosticks. From Cerinthus spronge the vnappy branches of the Ebionits, Marcionits, Cerdonists and such like. The Arians vvere no sooner hatched but they vvere by and by diuided into Ærians, Eudoxians, Eunomiās and diuers others. So variable they vvere, that Socrates reporteth that they changed their Creed and forme of beleef no les then nine tymes. The Donatistes likewise, vvere by and by parted into Rogatists, Maximinianists, and Circumcellioes. The Nestorians vvere seuered into Tritheites, Theopaschites, Agnoetians, Seuerites, and such like; The Eutychians in-

to Monophysites, Iacobites, Acephalites,
and Theodosians. Vvherfore the ancient
fathers haue obserued that dissension is a
marke inseparably fastened vnto hereti-
kes. I lie (sayeth Tertulian) if they vary

l. prescr. c. 42.

“ not from their ovvn rules, vvhist euery
“ one at his pleasur altereth and modifieth
“ (he sayeth tuneth) those things vvwhich
“ he hath receiued, euen as the first autour
“ framed them at his ovvn arbitrement,
“ the increase declareth the nature of the
“ beginning and origin: The same is lauv-
“ full for Valentinus, and for the Marcio-
“ nits, vvwhich vv is lauvfull for Marcion: to
“ vvitte, to deuise new sects and opinions
“ as their sect masters did before them. As

*l. de agone
Christ. c. 29.*

Donate (sayeth sainct Austin) endeou-
red to deuide Christe that is the Church
of Christe, soe him, his ovvn Schollers by
dayly hacking and mágling deuided into
many peeces. Novv that the new Christians
of this our last age are in like man-
ner diuided, and consequētly of the same
paste and kinde, it is toe toe manifest. Lu-
ther vv as the first man vvho in this last age
beat his vvitte to deuise new faythes &
religiōs, and for a tyme he vv as followed
by many, but in tyme also, his follovers
fell from him, vvho perceiuing that they
had as good authoritie to preach new
doctrine as Luther had (for they could

say also that Christ sent them, and they could alleage scripture for their opinions If they might interpret it by their priuat spirit(as vvhy may they not as vvell as he?) they thought it more honourable to be folloved, then to follovve, and to be Masters then schollers, and so leauing Luther in the lurche, they deuiled also nev v doctrines different from his, and so became sect masters as vvell as he. Zuinglius therefore being vveary of Luthers seruice vvhome he had courted to longe, and perceiuing hovv vvillingly Luther vvould haue denyed the reall presençe (therby to haue preiudiced the Pope) but that the vvords of Christ(as he contessed) seemed to plaine, deuiled a glosse for those vvords: *This is my body*, and sayed that Christ called the bread his body, not bicause it conteineth his body really (as Luther affirmed) but bicause it is a figure of his body. And as Zuinglius delt vvith Luther, so did others. For novv the Lutheranes are deuiled into seuer and moderate Lutheranes, and some glorie in Illyricus Flaccus, some adore Melancthon, so that novv Luther is lefte of all his Schollers, and not any one remaineth vvho agreeth vvith him in all poinets. And as Zuinglius delt vvith Luther so did others vvith him, for from him are descen-

*In the last
booke.**In Zuingl.**Sur. 47. 1743.*

ded the Osiandrians, Semiosandrianes, and Antiosandriās. Yea out of Zuinglius sprong that vnhappy branch Calvin vvho addeth to Zuinglius opiniō, that although the Sacrament be but a figure of Christe, yet vvith it vve receiue Christe verily & really, but by fayth: vvch doctrine how it can stand vvith it self, vve shall herafter in this vvorke, discourse. And novve these mens Schollers, are diuided into Lutheranes & double Lutheranes, Zuinglianes, Oecolāpadianes, Calvinists, Anabaptists, Trinitarians, Suenkfeldians, Protestaunts, Puritanes, Brovvniests, Martinists, brethré of the familie of loue, and of the damned crevv, and I know not how many. And it is a vvorld to see, vvith vvhat animositie these brethren vvrite one against another. Luther vvrites seuerly against y^e Zuingliās, and Sacramentaries; and a litle before his death in steed of a benedictiō vvch this father I should haue bestovved vpon these his children, he curseth them to hell; refusing all vvriting and communicatiō vvith them, saying that in vayne they beleue the Trinitie, and Incarnation, vnless they beleue also the reall presence. To vvhom the Tugurine Zuinglians, answered that Luther sought his ovvn honour, not the honour of Christ, that he vvas obstinate and insolent, and one vvho vseth to deli-

uer men vp to Satan, that vvill not agree to his opinion. And yet our Sacramentaries in Ingland, say that Luther vvas a man of God, and Caluin, sayeth that he taketh Luther for an Apostle, by vvhose labour especially the truth vvas restored. It vv ere a tedious thing to recount their dissensions, and it is a pitifull thing to behold in steed of one fayth (in vv hich all the vvorld before Luthers preaching conspired) so many faythes and religiōs. Of this dissension Hilarius complained in these vvords: *l. cont. Const.*

It is dangerous and miserable that nowv there are as many faythes as vvilles, and as many doctrines as manners, and as many causes of blasphemies as vices, and that vvheras according as ther is one God, one Lord, and one Baptisme, so one fayth also should bee, vve fall from one faith, and vv hilest many faithes are sayned, noe fayth remaineth. And as he thus complayneth of the Ariens dissensions, so may vve of the dissensions of this age, of vv hich also the very autours of these garboils themselves complain most lamentably. Luther *l. cont. Zuing.* him selfe sayeth that ther is such dissensiō in the interpretation of scriptures, that if the vvorld continevv, vve must haue recourse again vnto the triall of Councells, else vve shall neuer agree. Cithreus cōplaineth that the Euangelicall Doctours *Depravat. conf. Aug.* (hee meaneth ministers) are at greater

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Anglia.

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*Depravat.
conf. Aug.*

*Ep. de Exor-
cismo.*

daggers drawving then any quarelling
 souldiours. Helhusius confesseth that
 vvwhether soeuer he turneth his eyes no-
 thing almost occurreth but dissensions,
 newv increase of errours, and falling of
 great Doctours from the veritie. So that
 euen by their ovvn cōfessions there is no-
 thing but vvragling and dissension in re-
 ligion amongst them, and consequently
 their Church is not the Church of Christ,
 in vvwhich peace and vnitie florisheth:
 vvwhich hath vpholden and I shall still vp-
 hold Christes kingdom against the tyra-
 nies of persecutours, & might and flight
 of the deuill, and all his members: vvheras
 the kingdom of heretikes must needs fall
 of it selfe by ciuill discord and dissension.
In Panario. Vvherfore Epiphanius compares them to
 the vipers of diuers Kindes, vvwhich the
 Egyptians vsed to conclude in one place
 together, vvithout ether meate vvith in,
 or meanes to get out: for as they vvhen
 they vvvere almost famished began vvith
 teeth to teare and deeuour one a nother,
 till that all the rest being consumed, the
 last hauing nothing leste to exercise his
 teeth on, dyeth for hunger; so heretikes
 ruine one a nother, and one secte deuou-
 reth a nother, till at lenght, the last dyeth
 of it self by her ovvn impietie. Others
 compare them to the Cadmean brethren
vvwhich

vvhich vvhere novv sooner borne but they killed one a nother, others say that they are like sampsons foxes vvhich are diuided in the heads that is in faythes, but yet are linked in the tayles, conspiring all in this intention to ruine the true Church, but in the mean tyme they ruine their ovvne, & beating them selues against the rocke of Christes Church they do but breake them selues as vvaues doe. Tertu-
lian compares them vnto vvaspes, vvhich as Varro vvitnesseth, are like vnto bees, and singe like bees, but gather nether hony nor vvaxe, and can only stinge, and therfore are cast out of the hiue; but being cast out they make their combes by them selues. For so heretikes are baptised like true Christiās, cary the name also of Christians, and sing also like them, euer hauing Christe in their mouthes, the Lord, and the vverd, but they haue nether the hony of svveet doctrine, nor the vvaxe of good vvorkes, only they can stinge vvith their heresies & blaspheemies, the right bees and Christians, and therfore by the cheef Pastour, and as it vvwere the Master bee, they are cast out of the good bees companie, by the censure of excommunication, and being cast out they make their combes, that is sects a part, vvhich they also fill not vvith vvaxe or hony, but vvith the poison

Li. 4. contra Marcionem. Cap. 1. 3. de regis. 6. 16. Epiph. har. 40.

of heresie. If therefore some one in England (as there are many such) should doubt of his religion, I woulde fayne knowe to vvhich of all the Churches, Sinagogues, and sectes, he should repair for a resolution? If he demaund vvhether Christ is, vvhether true expositiō of scripture is, vvhether true fayth is to be founde: the Protestaunts vvhill say that it is to bee found amongst them, the Puritanes vvhill assure him that Christ is vvvith them; noe, vvhill the Brownists say, he is vvvith vs. And so the poore man shall be perplex and doubtfull to vvhich partie he shall adioine him selfe; for vvhilest none of all these sectes and sect-Masters can proue their mission, and euery one of them vvhill alleage scripture and their private spirit, and none can say more for his sect then another, he shall be in doubt vvhich to follovv, bicause one hath noe more reason to induce him then another, and yet hee can not follovv them all, bicause their doctrines and faythes are contrarye. Vvherfore he shall do vvell to giue eare to none of them, but rather his best vvill be to follovv the Counsaile of Hilarius: that is to imitate the mariners, vvho after they haue lefte the haven and are lanced into the maine Ocean, if they finde stormes and tempestes, return again to the haven as the only place of securitie.

For so he hauing lefte the Catholique Church; and out of it finding nothinge but stormes, tēpestes, and contrarie vvin- des of opinions, I should retorne again to the same Church as the only peaceble and quiet hauen, vvhether is no dissension in fayth, but all peace and aggreement. But they vvill say that amongst vs also are great dissensions, and diuers sects also of Thomists, Scotists, Nominalls, Realls, and such like: To vvich I ansvvere that this diuersitie of opinions is not in mat- ters of fayth but only in certain subtilities of Philosophie, or Quircks of Schoole diuinitie, or other indifferēt points of do- ctine not defined by the Church, but left to the free censure of euery man. But yet these men as herin they shew them selues men, vvho commōly neuer agree vvher any difficultie is, so they shew them selues Christiāns, vvho if the Pope or Church define any opinion, are then all ready to yeld and agree, and then you shall see how in Christe Iesus and his faith ther is nether Scotist, nor Thomist, but all good Christians. Vvhich is the cause of the great vnitie in the Church, vvich must needs be vvanting in the heretikes Synagogues, vvho hauing lefte the Church, and refu- sing to stand to her censure, haue nothing to make them agree. For nether is bare

scripture, nor the priuat spirit sufficient, neither haue they any visible Iudge as is proved, and so vvhilest amongst them euery man may belecue as he liste, they must needs haue almost as many opinions as heads. Vvherfore to conclude, seing that in the Catholike and Romain Church, is such peace and aggreement, that all nations vvhich are members of the same, professe the same fayth and agree all in one religiō; that must needs be the Church to vvhich christe bequeathed his peace, and for as much as amongst the ghospellers ther is nothing but daggers-drawing and vvragling in religion, that can not bee the Church of Christ vvho is the autour of peace and concord, but rather it is an hereticall Synagogue, and they if euer ther vv ere any, must needs be heretikes, vvhoe vv ere euer noted for vvraglers in religion.

The seventh chapter containeth the seventh marke of an heretike, vvhich is to be of a particular secte.

THe nature of good is, not to containe it selfe vvith in it selfe, but rather to imparte it selfe, and to make it selfe common vnto others. That goodly Planet & celestially body the Sonne, vvhich is the light, and eye of the vvorld, and moderator of tymes and seasons, is not content

to abound in him self vvith light, but he bestowes the same bountifullly on all partes of the vvorld: and vvhere he can not be liberall in light, he is bountifull in his influences vvhich reach euen to the bowells of the earth, and bottom of the Sea. Fire vvill neuer be vvarme alone but heareth also the standers by; the fountain vvill not only it self bee full, but ronnethe ouer, to vvater the feeldes, medowes and gardens; The swete balme or odoriferous ointment, cōteines not it self vvith in it selfe, no not vvith in the boxe, but perfumeth all about. To be breefe, there is no good, vvhich is not good to others. And herin the riuers imitate their fountaine, the effectes their cause, & the creatures rather resemble their creatour, then attain vnto his perfection. For he as he is the fountain of all goodness, and goodness it self; so dothe he most bountifullly imparte this his goodness to others. In y^e creatiō of y^e vvorld, vvhat did he but impart him self by participation vnto all his creatures, more or lesse, according to their capacities? But aboue all, in the Incarnatiō he hath shewed him self most bountifull, by vv^{ch} he hath communicated him selfe to our nature not by participation as he did in creation, but by hypostaticall vniō, in substance and person. And because in

man as in a litle vworld all things are contained (for mā hath being vvith inanimate creatures, life vvth plants, feeling vvith beasts, and reason vvith angels) he hath in man, in some sorte imparted him selfe to all creaturs. But especially to the human nature of Christ he hath declared his bounty, to vvich hee hath in such an admirall sorte vnited his diuine persō, that the same man Christ Iesus is God and man, omnipotent, immense, infinite, and enriched vvith all the diuine attributes, *per communicationem idiomatum*. Wherefore since the tyme of Christes Incarnation in vvich he so bountifullly bestovved himself, God vvould no more be so sparing of his graces, as to conclude faith and Saluation vvith in the Confines of Iudea, but he vvould haue all saued, vvould be knowvn to all by faith, and honoured of all, by religion. And therefore novv he hath called Ievv and gentile, the Grecian and the barbarous, and all nations vnder the sonne vnto his faith, Church, and religion. Vvherfore this Church almost from the beginning euen vvhen it vvas confined vvith in Hierusalem, contained Parthians, Medes, Persians, Mesopotamians, and as the scripture sayeth, almost all nations vnder the sonne. And vvhen the holy Spirit descended vpon

Psalm. 75.

Job. 2.

the Apostles and Disciples in fire tongues, and gaue them the guifte also to speake all languages, that vvas to signifie that the Church of Christ vvas not to speake Englishe only, or Scotishe and Flemishe only, but all languages. Vwherefore God promised our Sauour Christ that he vvould giue him, not England only, not Scotland Flanders and Germany only, but *all nations for his inheritance* - *Psal. 2.*
ee. And he auoucheth that his Church *Psal. 72.*
I shall rule from Sea to Sea: and that all nations *Psal. 81.*
shall haue access vnto it. And so accordingly *Mat. 28.*
 Christ gaue authoritie to his Apostles to preach vnto all nations. Vwhereby I gather that the Church of Christ is not to bee a particuler sect confined vvith in any straites and corners of the vvorld, but rather an ample Kingdome, reaching ouer all the vvorld. And this vvee professe in our Creed vwhen vve say that vve beleeue the *Symb. Apost.*
holy Catholike Church. For Catholike is as much to say as *Kat'olon* vniuersall: *& Niceph.* *which* *I cont ep fun*
name (sayeth S. Austine) *holdeth me in the* *damentis e.*
Church. And vvhy? bicause he knevv it to bee a signe of the true Christian Church vvwhich neuer yet agreed to any hereticall sect, ether of the Manichies (of *Ibidem.*
 vvwhich once he vvas one) or of the Donatistes, or Pelagians, or any other. And this *& li de vera*
rel c 7 l do
quid credendi
 sayeth saint Austine is so manifest a marke *c. 7.*

ep. 42. l. 2.

Ep. 1. ad So-
phr.Leont. Iudas
8. 12.

Apol. 2. 37.

of the true Church, that heretikes them-
selues ambitiously affecte the same: but
yet if you aske for the Catholike Church,
they point to ours, knowing in their
conscience that ours only is in deed Ca-
tholike. And so saint Austin and Optatus
refuted the Church of the Donatists by
this argument especially, because it was
confined with in the limites of Africa,
And Pacianus saith that so soone as cer-
tain singuler Sect-masters deuised newe
religions, and were called by particuler
names, the true Christians, to distinguish
them selues from particuler sectes, tooke
the name Catholique euen from the be-
ginninge (as appeareth by the Creed which
the Apostles made) which name foundeth
nether of Marcion; nor Cerdon, nor
Apelles, nor Valerinus, nor Nestorius, nor
Arrius, nor Luther, nor Calvin. And Ter-
tullian so longe as he remained Catholike
him self, confessed that the true Church
was that which was diffused throughe
out all the world. Yea he sayeth that in
his tyme the true Christians notwithstanding
the violence of persecution filled
the Paganes Cities, Islands, Castles, Courts, Se-
nats, and only lefte their temples to them selues;
but noe soner was this man become an
heretike, but he affirmed most absurdly
that the Church might consist of three

persons though they were of the laitie. *li de ecclor. cast c. 7 l. de pudic c. 21.*
 Vvhich he did partely bicause he would make vp a Church of Montanus, Prisca and Maximilla, to vvhom he had vnited him selfe, partlie to deliuer in him selfe frō the name of an heretike to vvhich hee saue him selfe subiect, bicause he was nowe of a partieuler sect. So that it is sufficiently proued that the Church of Christe is Catholike, that is, a Societie professing one fayth in all countries yea and ages also, according to that of Vincentius *cap. 9.*
Lirinenſis: In Ecclesia Catholica tenendū quod ubique, quod semper, quod ab omnibus creditum:
In the Catholike Church that is to be holden vvhich euery vvhether, alwayes, and of all, hath been beleened. For that (sayeth hee) the name Catholique importeth. Nowe let vs see vvhether the Romain Church & faythe, or rather the Church of the reformers, be the Catholike, & consequently the Christian Church, for these twoe Catholike & Christiā euer vvēt together. And here I require noe diuines, nor Philosophers to be Iudges in this matter, only let me haue me that haue eares or eyes & I desire noe more. For the eye vvill easilie Iudge vvhether of these two Churches bee most like to bee Catholike. The Romain Church vvhich the aduersary calleth Papistical hath flourished in all ages and in the

*See the first
booke & first
chap.*

*In the fift
chapter.*

most parte of the vworld, as all histories
vwill testifie. And novve at this daye our
faythe and Churche, one, and the same;
is diffused throughe out Spaine, Fraunce,
Italie, Portugall and a great parte of
Flanders and Germanie, yea it rea-
cheth euen to the Indianes and other
new found countries conuerted by the
Benedictines, Iesuites and other religious
men. And so it is Catholique, bicause
being one and the same it hath euer pos-
sessed all ages, & countries, and still dothe
euen to this daye. As for the reformers
Church and faythe, I see noe signe of a
Catholike Church in it. For first it began
not an hundred yeares since, as before is
demonstrated. Secondly it neuer yet pos-
sessed the vholle vworld nor any great
part of it, as the eye vwill beare vvitness;
only it hath gotten entertaynmēt in cer-
taine partes of the vworld, as England,
Scotland, Holland, and some Cantons of
Germanie. Thirdly it is not one Church
nor faythe that possesseth all these pla-
ces, but many, yea scarce one religion
filleth one shire or citie. Vvherfore all-
thoughe England vvare all the vworld,
and this age all ages, yet vvare not their
religion Catholike, bicause it is not one
faythe and religion in all the shires of
England, nor all the yeares of this age: for

in Englande are many sectes and religions, and they also different from the newe faythes of other countries: for there is great difference betwixte them and the Lutheranes in Germanie, Hugonots in Fraunce, and Gues in Flanders. Nether is it sufficient for any of them to say that their faythe is Catholike, bicause all are inuited to it and commaunded to accept of it, for so euerie sectmaster may saye of his religion, and I haue proued that the true Christian faythe, Church, and religion, is Catholike, in that it being one, possesseth all ages and countries. Vherfore to conclude, seing that the Church or rather Churches of the reformers neuer possessed all ages and countries, yea neuer, one and the same filled any one countrie: it followeth that their Church is not Catholike and consequently not the true Christian Church, and so they are no true Christians but heretiques and singuler sectmasters, if euer there were any, bicause in that they are of particuler sectes they weare the same Badge vvhich Donatistes, Arians, Nestorians and such like haue vvorne before them, and for vvhich they were euer counted and called heretikes.

The eight Chapter discourseth vpon the eight marke of an heretike, vvhich is to be condemned for an heretike by that Church, vvhich was commonly counted the true Christian Church.

AS vvhhen the subiectes beginne to make rebellion, the prince suppresseth them or cutteth them of, and vvhhen any sheepe of the flocke are infected the good shepheard separateth them from the rest, least they infect the vvholl flocke: as the surgeon cutteth of the rotten member least it corrupt the vvholle body; and the carefull Husbandman pluckes vp the vveedes least that they ouergrow the good corne: so the supreme pastour of the Church, vvhhen any rebellious heretikes rose vp in armes against the Church, to vvhom they ought of right to be subiect, assembled allvwayes his forces together, that is called Generall Councils of his Bil hops, and by the censure of excommunication suppressed these rebelles, least that by their ciuil vvarres they should molest the peace of Christe his Church, and endeouored to separate these infected sheepe, least that they should infect the vvholle folde of Christ, and to cut of these rotten and rotting members, least they should corrupt the vvholl bo-

dy, & to pluck vp the noysome vweeds,
least they might peradventure overgrovv
the good corne of the Catholike Chri-
stians. And although in the beginning,
by reason of persecution and vvant of
habilitie, the Church could not haue her
Generall Councels, yet even then the pa-
stours of the Church assembled them sel-
ues together in vvriting, by vvwhich they
refuted their heresies, and made the au-
tours Knovvn, that others might the bet-
ter auoid them. But after that the Church
had gotten a Constantine for her cham-
pion, and temporall princes for her Pro-
tectours, then against Arius she gathered
a Councell at Nice consisting of three
hundred and eighteen Bil hops: by vvch
number as Abraham once subdeved fve
Kings, so our Sauour Christ by Pope Sil-
vester his Vicare, at Nice the citie of Vi-
ctorie (for so much the Greek vvord im-
potteth) by Victor also and Vincentius,
vvhole names are victorious, gotte the
victorie of Arius, and the Quartadecima-
nes, and defined against the Arrians, that
the sonne vvas consubstantiall to the fa-
ther, and against the Quartadecimanes
vvhat day Easter should be kept and ob-
serued. Vvwhich being done the excom-
munication, condemnation, curses, and
anathems vvcre thundred out against

*Athan. ep ad
lon & disp.
con. Ariam.
Sect l. 1. 4. 5.
Gen. 14.*

them: and a Synodicall Epistle vvas written to Pope Siluester, vvho confirmed the Councils sentence in another Council at Rome. The Emperour Constantine reuertencing this sentence as the sentence of Christes church, banished Arius, commaunded his bookes to be burned and him and his to be taken for accursed heretikes, and after a banquet to vvich he intited the holy Bishops he conueighed them home as honourably, as he called them together. So against Macedonius vvas gathered the second Synode at Constantinople by the authoritie of Pope Damasus, for the defence of the holy ghosts diuinitie. Against Nestorius a generall Council vvas called at Ephesus by Pope Celestin⁹, vvherin vvas defined that in Christ is but one person. At Chalcedon by the authoritie of Pope Leo the first in a generall Council, Eutyches vvas condemned for affirming but one nature in Christe. And the like generall consent of the Church in condemnation of the Pelagians, Berengarians, Viclephistes and such others I could easily alleage out of Ecclesiasticall histories, and the Councils them selues. But this may suffice to shew that vvhensoever any preached new doctrine, the Christian vvorld vvondered at the, the Church

the admonished them, and if they refused to obey her, shee in Generall Councelles condemned them, and the Emperours and Catholike Princes executed their lawes vppon them vvhich vvere enacted against heretikes, and then all good Christians shunned them as infected and infecting persons. For as Vincentius Lyrinensis sayeth: *Annunciare aliquid Christianis Catholicis præter id quod acceperunt, nusquam licet, nunquam licebit, & anathematizare eos qui annunciant aliquid, præterquam quod semel acceptum est, nunquam non oportuit, nusquam non oportet, nunquam non oportebit*: To preach vnto Christians other doctrine then that vvhich they haue already receiued, noe vvhether is lawfull, and neuer shall be lawfull: and to accurse as heretikes those vvhich preach other doctrine then vvhich before hath been accepted, it was euer behouenable, it is euery vvhether behouenable, and euer shalbe behouenable. And vvhosoever readeth the Ecclesiasticall histories shall see how allvwayes, they vvere taken for heretikes, vvhich vvere condemned by Generall Councells, and holden so by that Church vvhich commonly was called Christian. And good reason, for he that vwill not obey the Church muste be by Christes commaundement elschevved as an Ethnike and Publicane. Let now the indifferent reader be Iudge

*l. con. proph.
heresum in-
uitates, c. 14.*

Mat. 18.

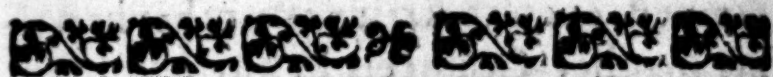
vvwhether this note and make agreeeth
 not as properly to Luther, Calvin, & their
 follovvvers, as euer it did to, Arrius, Ma-
 cedonius, Nestorius, Eutiches, and suche
 like, vvho by their ovvn confession vvvere
 infamous heretikes. They taught straunge
 doctrines neuer allovved by that Church
 vvwhich vvvas cōmonly counted Christian;
 so did Luther and Calvin. At them vvhen
 they began to preach, the Christiā vvorld
 vvondered, so did it vvhen these men be-
 gan. Vvhen they by the Churches admo-
 nition could not be reclaimed, the Chur-
 che by a generall Councell in vvwhich the
 Pope ruled by his Legates, condemned
 them as heretikes; so vvhen Luther be-
 gane to preach Leo the tenth Pope of
 that name vvwarned him of it, and sent Car-
 dinall Caietane a larned and famous di-
 vine to conferre vvith him, but he being
 protected by y^e Duke of Saxonie, though
 some tymes he fayned that he vvould sub-
 mit him self, remained obstinate; vvher-
 fore a generall Councell vvvas called at
 Trent, vvher by the sentence of the lear-
 nedst, grauest, and vvilest Prelates of the
 vvorld, (for ther vvvere present six Cardi-
 nalls, fowve Legates, three Patriarches,
 thirty and tvvo Arch-bishops, tvvo hun-
 dred and eight Bishops, and fve Abbots,
 seven Generalls of religions, and Procu-
 ratours

ratours

ratours of religions, and other learned men very many) Luther and all the heretikes and heresies of this age vvere condemned, euen as Arrius and other heretikes in other Councils before had been. But they say that it vvas not the true Church the vvhich condemned them. And might not Arrius haue sayed the same? And vvhhen I pray you did the true Church that once vvas and vvhich condemned Arrius, degenerate? Vnder vvhhat Pope and Emperour? In vvhhat age? in vvhhat year of our Lord? vppon vvhhat occasion? But this miserable refuge of theirs is already reiected. At least that Church vvhich vvhhen Luther began to pteach vvas commonly counted the only & true Christian Church, condemned them, and so if euer ther vvere any heretikes, these men also must be counted so, else Arrius sentence, vvhich that societie vvhich vvas cōmonly counted Christian, pronounced against him, must be reuerled, or at least again examined.

To these markes may be added others, as vvante of mission, allegation of bare scripture, bragging of the priuate spirit, contempte of fathers, vvant of a visible Iudge, of vvhich vvee haue spoken in the first booke, for these vvere the properties of all heretikes and are as proper to our

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new reformers as euer they were to any
ancient heretike, as by the same chapters
doth appear most evidently.



THE THIRD BOOKE

CONTEINETH A SVRVEY
of their doctrine concerning Christ, in
vvhich by many poyntes of their do-
ctrine, it is proued that they are Anti-
christians rather then Christians.

*The first Chapter proueth that their doctrine
despoileth Christe of his diuinitie, and that
they therefore are no sincere
Christians.*

EVERY man liketh and lo-
ueth that vvhich heprofesseth,
and vvill speake honourably
of him vvhom he followeth
in that profession. The Stoickes comend
Zeno, the Platonistes prayse Plato, the
Peripatetickes Aristotle, the Epicureans
Epicure, the Atheists Diagoras, and eue-
ry one reuerenceth and respecteth him
vvhole doctrine and professiō he embra-
ceth. If then the reformers be sincere and
reall Christians (as they vvill seem to bee)
they must thinke, and speake of Chri-
ste very honourably, and giue that homa-

ge to his parson, vvhich his doctrine hath deserued. And so in deed or rather in vvordes they seem to doe. Luther vvhen he first began to preach against Indulgences, merits, satisfactiō, good vvorkes, and inherent iustice, affirming, that only to beleeue that Christs Iustice is ours, is sufficient to saluation, vsed this for a Cloke; that forsooth hee gaue all to Christs iustice, and nothing to our vvorkes. Calvin also in his preface of his Institutions vvch he vvrote to the King of Fraunce, commendes his ovvn doctrine for this point especially, that it giues all honour to Christe, & leaueth nothing to our ovvn force & habilitie. And vvhat doth better agree vvith faith (sayeth he) then to acknowledge our selues despoiled of all vertue that of God vve may be clothed, deuid of all good, that of him vve may be filled, bond-seruaunts of sinne, that of him vve may be made free, blinde, that of him vve may be enlightened, lame, that of him vve may be made straight, feeble, that of him vve may be upholden, so take from our selues all matter of glorying, that he alone may be gloriouse on hyghe, and in him vve may glorie. So that vvhileast they deny good vvorkes to bee necessarie & affirme saythe only sufficient, vvhileast they say that vve haue no inherent iustice, but are the best of vs though apostles, sinners before god, that our best vvorkes are

Lut. in e 17.
Gal. sol. 2 p 65

In pref. Inst.
ad Reg. Gall.

sinnes, and that vvee haue noe other Iustice then the iustice of Christe apprehended by fayth and imputed only to vs, vvhilest they deny that vvee cā obserue the cōmādemētes, or haue the povver & free will to do any good, or resist any tentation, they attribute, forsooth, all to Christe, and leaue nothing to vs, that hee only may be glorified. But by this booke I hope to make knowvn vnto the vworld their deep dissimulation, vvho in vvordes seeme to giue all to Christ, but by their doctrine, doe robbe him and despoile him of all his honourable titles. And first you shall see hovv sacrilegiously they plucke and pull at Christes diuinitie. I vvill not here relate the blasphemies of Michael Seruet vvho yet vvas a brother of this religion, bicause they vvill say that for such doctrine, Caluine caused him to bee burned, for he sayed plainly that God the sonne vvas not true God, nor coequal vvith his father, yea he sayed that God the father only vvas God: vvch doctrine notwithstanding he gathered, or might haue gathered out of Luthers and Caluins vvorkes. Nether vvill I say any thing of the heretikes and new Arians of Trāsilvania, vvho in this also agree vvith Seruetus. Luther the graund Patriarch and new Euangelist must not bee omit-

*l. Trin. fo.
72. fol. 2.
fol. 38 & in
dial.*

ted: vvho in his booke against Latomus
 sayeth that he cannot abide that vvord
 Homouſion. Theſe are his vvords: *anima*
mea odit vocabulum Homouſion: *My ſoule* *ὁμῶς πον.*
hateth the vvord conſubſtantiall. So did the
 Arians hate the ſame vvord and called it
exoticū, ſtraunge and vnuſuall. But Athanaſius
 gathereth this vvord out of ſcriptures &
 ancient fathers, vvho in that they affirm *Ep. Dicit.*
 that the ſonne is begotten of his father & *Comp. N. it.*
 coequall vnto him & one vvth him, affirm
 alſo that he is cōſubſtātiall, & of the ſame
 ſubſtaunce vvith his father, bicauſe no-
 thing is equall and coequall to god the fa-
 ther but God, and nothing is God vvth is
 not the ſame ſubſtaūce vvith him, bicauſe
 there are not many Gods. And vvhy
 ſhould Luther hate this vvord but for the
 ſignification, for the ſound is no more vn-
 gratefull then the ſound of other vvords?
 If he hate the ſignification, then is he an
 Arian, vvho beleeueth not that the ſonne
 is cōſubſtātiall and of the ſame ſubſtaunce
 vvith his father, and conſequently he
 thinks him not to be God, or elſe he thin-
 kes that ther are many Gods different in
 ſubſtaunce. The ſame Luther as diuerſe
 affirm, in an edition of his commentaries
 vppon Genesis (vvhich I haue not ſeen)
 calles the ſonne of God the inſtrument of *in 1. ca. Gen.*
 his father, by vv^{ch} he created the vvorld,

vvhich manner of speech Arius also vsed;
 And seing that the instrument is neuer of
 so noble a nature as the principall agent,
 vvhat is this but to make the sonne of
 God inferiour to his father and conse-
 quently a creature? And this testimonie
 (as I haue read) Seruetus alleaged against
 Luthers Scholers in the Albane disputa-
 tion. Luther also blotted out of the Ger-
 main prayer books, those ancient vvords
Sancta Trinitas vnus Deus, miserere nobis: Holy
Trinitie one God, haue mercy vppon vs. And
 vvhy? for some spite belike vvich he
 conceiued against Christ Iesus the second
 person in Trinitie, For vvhy else did he in
 his germain Bibles vvhen he came to the
 translation of those vvords of the ninth
 chapter of Esaie, *Deus fortis stronge God:*
 Leauē out, God? as though Christ vvēre
 strong but not God. Vvhy did he leauē
 out quite those vvords of saint Ihons epi-
 stle, *Tres sunt qui testimonium dant in calo, Pa-*
ter, Verbum, & Spiritus sanctus & hi tres
vnū sunt. Ther are three vvich giue testimo-
 nie in heauen, the father, the vvord, and the holy
 ghost, and these three are one? The same Lu-
 ther in his booke of Councels excuseth
 Eutyches, and Nestorius and accuseth S.
 Leo and sainct Cyrill as men vvich vve-
 re to eagre against them, for (sayeth he) as
 Eutyches layed so may it vvell be layed

2. Jo. 1.

1. de concil. 2.
par.

that Christs diuinitie suffered. O blasphemie? did the diuinitie of Christ suffer? then vvas it not true diuinitie, and consequently Christ vvas not God, bicause God as God can not suffer. I may yse here Alamundarus vvitty answere against Luther, vv^{ch} he vsed against certain hereticall Bishops that sayed that Christs diuinitie suffered on the crosse: for he, vvhen he heard that they vver come to speake vvith him, cōmaunded his man presently after their entraūce to vvhisper him in the eare; vv^{ch} being doon accordingly, Alamundarus started at the vvhispering and seemed astonished. The Bishops thinking that his man had told him some euil nevves, demaunded vvhat it vvas at vvwhich he vvas amazed? My man (sayeth he) telles me that Michael the Archāgell is dead. Tush, Tush (sayed they) that nevves can not be true; bicause angels can not dye. Can not Angells dye (sayed Alamundarus) and thinke you that God his diuinitie could suffer? Melancthon in his book of common places, and in diuers other places hath these propositions. *The sonne of God according vnto his diuinitie prayed vnto his father for his Kingdom, glorie, and inheritaunce; The diuine nature of the sonne, vvas obedient to his father in his Passion.* The like saying hath Beza, yea and Caluin also. Is not this

Joseph l.
16 hist. c. 22.
Baron in
Annal. anno
Christi 1090.

Anno 1556.

l. cont. Stano.
ep ad Elect.

Ep. 28. v. 12.
pag. 900.

*Phil. Kemn.
apud Bel. to.
i. l. 3 de Chri-
sto in initio
Lut. ser. de
cara Domini
20. 2.*

to deny Christes diuinitie and coequalitie vwith his father? For vwho but an inferior prayeth? Vwho but an inferiour obeyeth? The Lutherane Vbiquetaries also, vwho affirme that the diuine attributes are really cōmunicated vnto Christes humain nature, and that in such sorte, that the humain nature vvas immense and omnipotent as the diuinitie vvas, destroye Christes diuinitie, vvilest they extoll his humanitie: for by this doctrine it followeth that Christes diuinitie vvas nothing else but his humaine nature deified & really turned into diuinitie, & seing that humain nature can not in this manner participate of the diuinitie, it followeth that Christ is not true god, bicause he hath not true diuinitie. For althoughe by incarnation man vvas God, and so consequently immense and omnipotent, by a certaine communication vvhich diuines calle cōmunicatio idiomatum, Yet the humanitie could neuer really be y^e diuinitie, nor omnipotēcie, nor any other diuine attribute. And to come to Calvin, he sayeth plainly that the name of god agreeth to the Father *et vsp̄ x̄iū per excellentiam by excellencie*. V^{ch} if it be so, then god the sonne is not so Excellent a god as the Father, and consequently no god at all. He also in diuerse places auoucheth that Christ is not god

*2i cont Va-
lentini Gen-
tilem.*

of god, as the Nicen Councell calleth him, *li. i. Inft. c. 19.*
he denyeth that by eternall generation *q. 19. 22. 27.*
God the sonne hath his essence from his
father, yea (sayeth he in the last place quo-
ted in the margent) the essence of the son-
ne is no more generated then the essence
of the father. To vvhom in this point sub-
scribeth our countriman vyhitaker in his
booke against ffather Campian. O blas- *pag. 152.*
phemie & of them that vwill needs be co-
unted reformed Christians. better vvere
it to deny Christ flatly, then to professe his
name, and yet vnder hand to disgrace
him: for dissembled religion is double ini-
quitye. Is not Christ God of God the fa-
ther? then is he some other God. hath he
not his essence from his father? Then is he
not the sonne of God, bicause the sonne
takes his substaunce from his father. Is
not the sonnes essence generated? then is
not the sonne begotten of his fathers sub-
staunce, then is he not consubstanciall to his
father, but rather of another nature, & cō-
sequētly ether a creature or another God.
The diuines graūt that the essece & diui-
nitie absolutelie vwithout addition, is not
to be sayed to be generated, for then it
should be generated in God the father al-
so, but yet they affirme that God the sonne
is God of God and begotten of his father,
and that by eternall generation he recei-

*Ep. duabus ad
Polon. Pet.
Mar. duab.
ep. Rem. l. de
duabus nat.
Mel. loc. c. de
filio.*

*Ierusalem a
17.*

ueth vvith out all imperfectiō his essence from his father, and consequently that the essence is generated, not absolutely, but in the sonne, else vvhere hee not a sonne, nether should he be cōsubstantiall to his father. The same Calvin accompanied vvith diuers others bothe Calvinists and Lutheranes, affirmeth that Christ accordig to his diuinitie vvas Preest and mediator. To vvhom Iewel in his booke against Harding subscribeth, vvhere he sayeth that in Christ ther vvwere tvvo natures, the diuinitie and the humanitie, and that the humanitie vvas offered in sacrifice, but the diuinitie played the preest, and offered vp this sacrifice. Se here another blasphemie. Is Christ preest according to his diuinitie? Did his diuine nature offer vnto the father the sacrifice of the human nature? then certes Christ vvas not only as man but also in respect of his diuinitie inferiour to his father (for the Preest is inferiour to the God to vvhome hee offereth sacrifice, bicause in oblation of a sacrifice he acknowldgeth God the supreme excellencie) and so vvas ether a creature or a lesser God, and so noe God at all. The ancient fathers & diuines do graunt that the same Iesus Christ vvas Mediatour betvvixt God and man, and God also, to vvhom Mediation vvas made, by reason

of his tyvvoe natures subsisting in one person. for a Mediatour like a meane, must participate of bothe extremes, and therefore sith the man had offended, and God vvas offēded, the Mediatour must be God & man participāt of bothe, for God only could not satisfie bicause he could not suffer, mā only could not satisfie, bicause his satisfactiō vwould haue been less thē vvas 7^e iniurie, vwherefore it vvas necessarie that one vwho vvas bothe God & man should make this mediatiō and satisfaction. And so the same Iesus Christ God and man satisfied, but not as God but as man, and he as the person offended, receiued also the satisfaction, but not as man, but as God. In like māner the same Christe Iesus vvas the Preeſt, the sacrifice, and the God to vvhome this sacrifice vvas offered. And so Christ vvas the preest but not as God but as man, for in this only respect Christ had a superiour to vvhō hee might offer a sacrifice: Christ also vvas the sacrifice, but as man, for his humaine nature only suffered; And Christ also vvas he to vvhome the sacrifice vvas offered, but as God, for so hee vvas noe lesse offended and injured by mans sinne then god the father. I referre the Reader to a booke vvhich one *Egidius Hunnius* a Lutherane hath vwritten. against Calvin in vvhich he de-

*Calvinus Iu-
daizans.**l. i. Inst. c. 19.*

clareth how Calvin still expoundeth the old and new Testament in fauour of the Iewes, as though the places spake not of Christe, and therefore this man calleth his booke *Calvinus Iudaizans*, *Calvin playing the Iew*. Tell mee now gentle Reader, whether these men as they say do attribute all vnto Christ, vvhoe as thou hast harde, doe despoyle him of his greatest titles of honour, that is God, & the sonne of God? But thou vvillt say that in many places Calvin & others graunt that Christe is true God & the sonne of God. I vvill graunt it also, for Calvin in the first booke of his Institutions and thirteenth chapter, indeuoureth to proue Christes diuinitie, but yet thou seest also howe they eate their vvords, & deny in one place vvwhich in another they affirmed. And so to conclude, ether they speake thus vvittingly of Christe, and so they are noe Christians but renouncers of Christ, or of ignoraunce, & so thy are not men to be fellowed in so great matters as saythe is, vvho haue need the selues to learne their Catechisme vvwhich teacheth how to speake, and to beleue of Christ and God.

The second chapter sheweth how by their doctrine they make Christe an absurd redeemer.

MA N once vvas free of condition as being created lord ouer all, and

subiect to none but God, vvhose seruice is no seruilitie; he vvas noble of birthe as being framed by God his ovvn hands of virgin earth, vvhich yet vvas not stained by sinne; he vvas happie in state as being indeevved vwith a body immortall, freed from diseases, deaths, and distemperatures, nether benumbed vwith cold, nor parched vwith heat, nor pined vwith hunger, nor molested vwith thirst; enriched vwith a soule filled vwith grace and spiritual treasures, vvhich vvas prone to vertue, not inclined to vice, nether molested vwith concupiscence, nor overruled by passion, but ruled reason, vvhich vvas ruled by grace. His superiour parte vvas obedient to God, his inferiour parte to the superiour, sensualitie to reason, the flesh to the spirit, and all creaturs to him vvere buxome and obedient. Besides this invvard fœlicitie of soule and body, he vvas placed in Paradise, vvhich he vvas enuironed and compassed about vwith all delightes, and pleasures, and farre from all displeasures. But vwhen by sinne man vwould not be subiecte to God, hee became a slaue to his ovvne flesh, passions, and sensualitie, a bondman to sinne, captiue to the devill, subiect to death and mortalitie, hell, and damnation. And of all this servile subiection, sinne vvas the cause. for vwhen Adā

Manne's felicity in Paradise.

Manne's servitude after sinne.

Rom. 6.

10. 1.

1 Jo 1.

2 Pet 2.

Rom. 6.

Th. 1. 3. 9.

109. 2. 7.

1. Tim. 2.

1. Cor. 15.
Re-
deemer.

sinned and vvee in A dame transgressed,
vve vvere by & by guiltie of death vvhich
is the reuward of sinne, and by sinne vve be-
came slaues to sinne, and concupiscence,
For as Christe sayeth *whosoever sinneth is a*
slave to sinne: and being slaues to sinne vve
vvere slaues to the deuill, vvhoe hath
noe authoritie nor povver ouer vs but by
sinne: and being slaues to the deuill vvee
vvere captiues of hell, vvhich is the pri-
son vvhether the deuill holds sinners perpe-
tually. And behold here breefly in vvhate
bondage by sinne the deuill had gotten
vs. After that by sinne vve vvere despoi-
led of grace, if he had tempted vs vve
could not haue resisted, and if vve had fal-
len by sinne, vve could not haue risen a-
gain by force of nature, and force of gra-
ce vve had none, bicause sinne had depri-
ued vs of it; and so vve vvere slaues to sin-
ne, and the deuill also, and captiues also
and prisoners of hell, vvhich is deuy to
sinne; vvherfore saint Paule sayeth that
vve vvere deteyned captiues at the deuils vwill
and pleasure. To ransome this prisoner, and
to redeme this bondslaue by vvay of ex-
quitie and iustice, it vvas necessarie that
a diuine person should become man: for
God only could not satisfie, bicause he
vvas the partie offended, and in that he
vvas God could be indebted to none;

Man only vvas not able to paye so great a ranfome as sinne required, only God and man, vvas a fitte pay-master. For as S. Leo sayeth if he had not been true god he *Ser. 1. Nat. Domini.* could not haue giuen vs a remedie, and if he had not been true man he could not haue giuen example, yea he could not haue suffered, and so could not haue satisfied. And amongst the three diuine persons, the second vvas the fittest. For vvhofitter to be a mediatour then the midle person? Vvhofitter to be the sonne of mā by incarnatiō, then he vvhofrom all æternitie vvas y^e sōne of god? Vvhofitter to repaire the image of god in mā, thē he vvhoe vvas y^e image of his father? Vvhofitter to make an amendes for Adames inordinate *Gm. 2.* desire of knowledg, then he vvhoe vvas the vvifdome of his father? Vvhofitter to abate Adams pride vvhovvould haue been like to God, then he vvhovvas in deed the likeness of god his father, and yet by incarnation, of purpose became in outward shovve as vnlike him as man is to God? Breefly vvhofitter to appease the storme, then Ionas for vvhom the storme vvas ray sed, for it vvas no other then the sonne of God for vvho the storme in heaven vvas raised vvhen Lucifer vvould be like the highest. It vvas no other then the same sonne of God for vvho in para-

dise that storme arose, vvhē Adam puffed vp vvith pride, vvould be like to god in Knowledg of good and euil; for to him is proper the likenesse and image of God, vvvhich they inordinately affected. The anciēt then of yeaes became a child, the vvord vvvas mure, God became man, the second and middle person played the mediatour, the sonne of God became the sonne of man, and in mans nature vvvhich hee had takē vppon him, repayed vvhat man had ruined, and destroying sinne by fleshe, vvvhich by fleshe vvvas committed, overcame the dcuill by fleshe, by vvvhich he had overcome: and vvher as vvith one teare, yea one vvorde he might haue redeemed vs, he vvould shed his blood for vs, and vvheras one dropp had been sufficient, he povvred out all, to shew the greatnesse of his charitie, and the greatnesse of our ingratitude vvvhich still commit sinnes vvvhich cost Christ so dearly, to shew the mallice of sinne vvhole staine could not be takē out vvithout the blood of this lamb, and to shew the greatnesse of the ransom, and the price of our redemption. So great vvvas this price vvvhich vvvas payed for vs, that sainēt Peter sayeth

Wee vvvere redeemed not by gold and siluer, but by the pretiousse blood of Christe. And sainēt Paule sayeth that wee vvvere bought by a great price;

1. Pet. 1.

1. Cor. 6.

price, so great, that Dauid calles it *copiosa redemptio*, a copious redemption. *Propterea copiosa* (sayeth saint Bernard) *quia non gutta sed unda sanguinis per quinque partes corporis manauit*: Copious in deed because not a drop, but a streame of blood issued out at five partes of his body, so rich a price vvas this blood sayeth he, That it vvas sufficient to haue satisfied for the sinne vvhich shed it. So that Christ is our redemer *Vvho hathe deliuerd vs out of the pouuer of darkenesse, freed vs from the flauerie of sinne, and the bondage of the deuill*. For as (saint Austine sayeth) Christ novv hath tyed the deuill in a chaine, so that he can no farther tempt vs then vve can resist: barke he may, tempt he may, sollicite vs he may, but byte he can none but those, vvhich vvill vvillfully cast them selues vvith in his reach. Vvho novv is so vngratefull as not to acknowvledge this benefite? Vvho vvill arrogate vnto him selfe the name of a Christian, vvho vvill not also acknowvledge Christ for his redeemer? Dare novve the reformers deny Christe the title of a redeemer? they dare not. Yet by their doctrine they make him a most absurd redeemer, and so more dishonoure him then if they had denyed him this title altogether. For they saye, that, there is noe iustice but Christes iustice, noe good vvorkes

2. y. Inſt. c. 11.
 §. 2.
 Luth. in 2.
 Gal ſol. 298.

but his vvorkes, noe merit but his merit,
 noe ſatisfaction but his, & conſequently,
 that Chriſtes paſſion vvas our iuſtice, our
 merite, & our ſatisfaction. Out of vv^{ch} do-
 ct^{ri}ne they inferre, firſt, that nether there
 is any inherēt iuſtice or ſanctitie in mā, ne-
 ther is there any neceſſarie, bicauſe Chri-
 ſtes iuſtice is ours by imputation, and that
 is ſufficient. So (ſayeth Calvin) and to him
 ſubſcribeth Luther, as ſhall appeare by
 their vvordes, vv^{ch} ſhalbe related and
 refuted in this ſelfe ſame booke, as alſo
 in diuers chapters of the ſeuenth booke.
 Secondly they gather out of the ſame do-
 ct^{ri}ne that good vvorkes are not neceſſa-
 ry, bicauſe Chriſtes vvorkes are ours, and
 they are ſufficient: vv^{ch} doct^{ri}ne I ſhall
 laye open in the ſame booke and firſt cha-
 pter. Thirdly hence they inferre alſo that
 noe lawes, ether humane or diuine, can
 bynd vs in conſcience, bicauſe Chriſtes
 paſſion vvas the ranſome, vv^{ch} freed vs
 from all lawes. Fourthly that vve are
 bound to noe ſatisfaction bicauſe Chri-
 ſtes ſatisfaction vvas ſufficient. Fifthly that
 noe ſinnes nor euill vvorkes can hurte,
 vs, bicauſe Chriſtes iuſtice being ours,
 noe ſinne can make vs ſinners, vv^{ch}
 doct^{ri}ne ſhalbe ſet dovvne in the ſame
 booke. Sixtly that noe hell nor iudge-
 mēt remayneth for vs: bicauſe Chriſtes iu-

stice being ours, sinnes can nether bee imputed to vs in this life, nor punished in y^e next. And in these pointes they saye that Christian libertie consisteth. So that Christe according to these doctours opinions; hath redeemed vs from the slavery of sinne, bicause his iustice being ours noe sinne can hurte vs, hee hathe deliuered vs from the yoke of the lawe, bicause noe lawe can bynd vs, hee hathe deliuered vs from hell and the deuill, bicause howsoever vve liue, if vvee belecue that Christes iustice is ours and our satisfaction and payment, the deuill hathe noe powver to punish vs in his Hellish prison, bicause Christe hathe suffred the payne deuue to our sinnes before hand. Vvherin the discreet reader may easily perceue vvhat an absurd Redeemet they make Christe to bee. For if Christe hath redeemed vs from the slavery of sinne bicause noe sinne can hurte vs, then dothe hee open vs the gappe to all manner of sinnes and outrages. For vvhoee vvill care for sinne that is perswaded that Christes passion is so imputed to him, that noe sinne can hurte him? If Christe hath redeemed vs from the yoke of the lawe, bicause noe lawe nowve can bynde vs in conscience; then dothe he giue vs the occasion to transgresse freely; and contemne bodely all

māner of lawes and ordinācies. If Christe hath deliuered vs from hell bicause hee hath payed the punishment due to sinne, and requireth noe other satisfactiō at our handes, then doth hee in a manner egge vs forvvard to all vice, from vvvhich noe man vvill absteyne, if fear of hell do not bridle his vnruly appetites, and keepe him in awe. And so Christes passion vvvhich vvvas a sacrifice to abolishe sinne, is a cause of all sinne, and Christe vvvhoe came to redeeme the vvorld from sinne, filleth the vvorld vvith sinne, and so is an absurd redeemer, so to redeeme vs from sinne, that hee inuiteth vs and eggeth vs forvvardes vnto sinne. So they make Christ not vvlike to that father vvvhoe seing the excessiue expences of his prodigall sonne, dothe not commaunde him to vse more thriftines, but payes before hand to all disers, cookes, Inkeepers, and merchautes, all that possibly hee can loose at dise, or lauish out in apparell, or consume in banquetting: vvherin hee doth nothing else but inuite his sonne to all vnthriftines, vvvhoe needes neuer to care howe, hee spendeth, vvhen all his debres are payed before hand. For so the ghospellers saye that Christ perceiuing, that vve could not keepe the lawe, freed vs frō all lawes, and seing that vve could

not auoyd sinne, imputed his ovvne iustice so vnto vs, that noe sinne can hurte vs, and knowving that vvee vvere not able to satisfie for sinne, hee abode the pain himselfe, and vvould haue none required at our hands. And in so doing, vvhat else hath hee doone, but opened the vvide gate to all licentious libertie, vice & iniquitie? Hovve farre more reasonable is the opinion of the Catholike Church, vvwhich affirmeth that Christes passion vvvas not our formall iustification nor satisfaction, but only the meritorious cause of our redemption and saluation: vvwhich deserved for vs at Gods handes grace by vv^{ch} together vvith our cooperation vve may be saued and redeemed. For as vve fell by our ovvne vvilles into captiuitie, so Christ thought it good that by our ovvne vvilles together vvith his grace (for vvithout grace vvee may fall but vve can not rise again) vve should rise vp again and vvinde our selues out of the seruitude of sinne and the tyranie of the deuill. So that Christ hath redemed vs from the seruitude of the lawe, not that the lawe byndeth vs not, but bicause Christ hath taken ayway the heavinesse of the lawe, and by his grace vvwhich he giueth vs, hath giuen vs force easilie to fulfill it, vvwhich othervvise vvould haue tyrānised ouer vs,

in cōmaunding more thē vve should haue beene able to haue performed. Christ also hathe redeemed vs from captiuitie & bondage of sinne, not bicause noe sinne can be imputed vnto vs, but bicause his passion hathe deserued grace for vs, by vvhich vvee maye dispose our selues to iustification vvhich is a resurrectiō from sinne to newnesse of life, and by vvhich vvee may auoid sinne vvhensoeuer vve are moued there vnto. Christ also hathe freed vs from the tyrannie of the deuill and captiuitie of Hell, bicause he hathe procured vs grace, by vvhich vvhē the deuill by him selfe, or the vworld or the fleshe prouoketh vs, vve may resist, maugre all the force of hell. Christ also hathe satisfyed for our sinnes, not bicause his passion vwithout any cooperation on our part doth suffice, for so, as is proued, the gate were opened vnto all iniquitie, but bicause his passion had obteyned grace for vs, vwith out vvhich vve could not satisfie for the least veniall sinne, and by vvhich, if vve cooperate vwith it in pænaunce, fasting, almesdeeds, prayer, and vworkes of pænaunce, vve may satisfie for all our sinnes, and all the paynes deu vnto our sinnes. So that Christ hathe redeemed vs from the seruitude and heauy yoke of the lawe, and yet vve must kee-

pethe lawe, and now especially, because
 the heauinesse therof is taken away by
 Christ his grace: Christ hath freed vs
 from the seruitude of sinne, and yet we
 must auoide sinne, and now especially,
 because Christes grace hath giuen force
 to arise by penance from our former
 sinfull life, and to walke in the waye of
 his commaundementes, and newnes of *psal. 118.*
 life: Christ also hath deliuered vs from
 the tyrannie of the deuill, because he ha-
 the giuen vs grace to resist him; vherfo-
 re wee must not yeeld vnto him, but
 now especially we must stand against
 him: Christ also hath satisfied for vs, and
 yet we must satisfie, and now especially
 because he hath giuen vs grace by vvhich
 we may do penance for sinne, and sa-
 tisfie for the payne. For although that
 Christe hath payed the price of our re-
 demption, yet would he haue vs to ap-
 plye it by our cooperation not only in
 faithe (for so hee should open the gapp
 to all vice) but in penance, in obseruatio
 of the commaundementes, and receiuing
 of the Sacramentes. Vherfore our re-
 deemer him selfe vho freed vs from the
 yoke of the lawe, yet commaunds vs to
 Keep the lawe *if we mean to enter into life; mat. 19.*
 and although he hath satisfied for our sin-
 nes, yet he commaunds his Apostles to *Luc. 11.*

preach penance vnto vs as necessarie for remission and satisfaction of our sinnes. And if hee had redeemed vs in that manner v^{ch} the Ghospellers imagin, and had set vs at that libertie, that noe lawe can bynde vs, nor noe sinne hurte vs, and that noe good vworkes nor satisfaction, nor any other cooperation besides faith, can be required on our parte, then had hee beene a most absurd redeemer (as I haue all ready proued) and had rather tumbled vs downe into the depthe of sinne and damnation, then redeemed vs.

The third Chapter sheweth how by their doctrine they make Christe no Redemer at all.

Mat. 7.

Vell did our blessed sauiour compare heretiks vnto Vyolues vwrapped and invested in sheepe-skinnes, whose manner hath all wayes been vnder pretence of religion, to vtter blasphemie, and then to mean & intend the worst, vwhen they speake fairest. V what I pray you is so common in our ghospellers mouthes, as that Christ only is our Redemer, and sole mediator: vnder which pretence they condene all honour giuen vnto saintes, and abandon all prayer and intercession which is made vnto them, as iniurious to Christ and his title of a Redemer. In which truly they seeme not vnlike to Iudas, vwho vwould needs Kisse Christe

vvhen he meant to betray him, and me
 thinkes (and vvhat I thinke I shall proue
 anone) in this point they resemble the
 Ievves vvhich invested Christe like a
 King, called him King, and adored him as
 King, yet in deed derided him as a foole.
 For so these men calle Christ the Redeemer,
 and rather then they vvill not seem
 to mean so, they take from the Saints,
 the m^{er}, and freends of Christ, all se-
 condarie mediation and intercession, and
 vvill seem to be so zealous of Christes
 honour that they vvill haue none ho-
 noured but him; and yet in deed vnder
 this faire shovve, they cary falle hartes,
 and euen then vvhem they calle him and
 adore him as a Redeemer, they robbe
 him and despoile him of that honourable
 title. Luther in his commentaries vppon
 the second Chapter to the Galathians
 sayeth plainly that, *Christe apprehended by
 faith is Christian iustice for vvhom God reputeth
 vs iuste*. Calvin also subscribeth that our
 iustice consisteth *in the imputation of Christes
 iustice vnto vs*. And bicause this iustice is
 extrinsecall and is not inherent in vs, they
 saye that thoughe for Christes sake vve
 be reputed iuste, yet the holiest that is,
 is a greevous sinner, and all his vvorkes
 are vvorthy nothing else but damnation,
 vvhich doctrine herafter diuerse tymes,

Lut. in com.
 Gal. fol. 298.

1. 3. Inst. 3. 1.
 5. 2.

*Aboue in the
first chap.*

*Th. 1. 2. 9.
109.*

& especially in the seventh booke shalbe related. hence it is also that they saye that our sinnes are only couered vvith christes iustice vv^{ch} is imputed vnto vs, but are not taken avvaye nor extinguished. This they explicate by a similitude: for (say they) as if a man looke thorovghe redd glasse, all seemeth redd, bee it blacke or vvwhite, so God beholding vs throughe Christes iustice reputeth vs iuste though he in deed vvee bee sinners. And this Calvin in his preface of his Institutions to the King of Fraunce avoucheth not to derogate from christe but to make much for his honour, for vvhat (sayeth he) is to Christe more honorable the to acknowledge our selues despoiled of all vertue that of him vvee maye bee clothed, that is, reputed iuste for his iustice vv^{ch} is imputed vnto vs. But let vs see howe honourable this is to Christe. I vvill not deny but that it is honourable to Christ and expedient for vs, to acknowledge that of our selues vvith out Christes grace vvee are sinners and ca do litle else but sinne, but to saye that notwithstanding Christes grace vv^{ch} he hath bestovved on his iuste, & is ready to bestovve on all repetaunt sinners, vvee are still sinners, and only reputed iuste for Christes iustice vv^{ch} is by fayth apprehended and by God imputed vnto vs, is

most dishonorable to Christe. For if vve haue no other iustice then Christs iustice vvhich is imputed vnto vs, then haue vve no internall sanctitie in vs, then are vve not truly sanctified, then are vve still sinners be vve neuer so iuste. Calvin and Luther, and all the Lutheranes, & Calvinists haue no other ansvver to this then *concedo totum*: I graunte all. Are vvee then still truly sinners and not truly iuste? then vvas the first Adame more potent in mallice, then the second in grace and sanctitie: for he made vs truly sinners, Christ could not make vs truly iuste. Then vvas Saint Paule deceiued vvhose sayeth that Christs *Rem. 5.* grace exceeded Adams sine. Are vve still sinners and not truly sanctified? then hathe not Christ verily redeemed vs from the seruitude of sinne, *1o. 2.* for *whosoever is in sinne, is a slave to sinne.* If vvee be not redeemed from sinne, then are vve not freed frō the tyrannie of Satan, vvhose only title is sinne, by vvhich he domineereth ouer vs. And seing that hell followveth sinne as a iust punishment for such a fault, then are vve still captiues & prisoners of Hell, and Christ is noe redemer, vvhose hathe nether redeemed vs from sinne, nor hell, nor dānation. The same gospellers affirm that by sinne our nature is so vveakened, that not vwithstanding Christs grace, vve can

not resist any temptation of the flesh or deuill, that vve can not possibly fullfill the lawe and cōmaundementes, that vve can not do any good vvorke, but must needs sinne in all our actions, as shall appeare by their doctrine and their vvords in the seuenthe booke. vvvhich if it be true, then are vve not by Christe freed frō y^e deuills tyrannie, vvho still so tyranniseth ouer vs, that vvee can resist none of his tentations; then are vvee still slaues to our ovvne concupiscence and sensualitie, vvhole assaults vve can not vvithstande; then are vve bondemen of sinne vvvhich so overruleth vs that vve can do no other thing but sinne, then are vve not deliuered from Hell and damnation vvvhich God hath provided against sinne and sinners. And soe these fayre-spoken Christians vvvhich call Christ the sole Mediatour and only Redeemer, make him noe Redeemer at all.

The fourth chapter shewveth how by their doctrine they make Christ no spirituall Phisitian.

GOD created man in good plight, sound, vvholle and immortall, bestowing on him a tree of life, vvwhose frute shoulde haue prelerued him from diseases, distemperatures, and death of body, and indevvving him vvith originall iustice vvvhich if he had Kept, had kept him and

preserved him in perpetuall health of soule. But he not knowing how to vse such felicitie, by a surfet vvhich he tooke of the forbidden frute, distempered his body vvith mortalitie, vvhen proceeded diseases, infirmities, and death it selfe; and caste him selfe at one tyme into noe fevver then fovvre diseases of the soule, vvvhich diuines commōly call *vulnera animæ* the vvounds of the soule, vvvhich reside also in fovvre partes and faculties of the soule. The vnderstanding vvwhose obiect is truthe, and vvwhose perfection is knowledg, vvvas obscured vvith ignoraunce, the vvill vvwhose marke at vvvhich she aimeth, is Good, and vvwhose, perfection is loue, vvvas infected vvith mallice. The irascible part vvwhose obiect is difficultie, and vvwhose glorie is victorie ouer difficulties, vvvas vveakned vvith infirmities; and the cōcupiscible parte vvwhose obiect vvvas moderate delight, & vvwhose felicitie vvvas contentment in the same, vvvas galled vvith the itching, and ill pleasing sore of concupiscence. And Adame vvvas the man of vvvhō vve tooke this infectiō, vnhappy to him selfe, & unlucky to vs, vvwho poisoning him selfe infected vs, and running him selfe thorough, vvvoided vs. For vvwhen this vnhappy vvright descended frō Hierusalem to Hierico, that is from Para-

Th. 1. 3. 9. 27.
 art. 2.

Luc. 19.

dise the place of peace and pleasure, vnto
 this vale of misery and changeable world
 as mutable as the Moone (vvhich the
 word Hierico importeth) he fell into the
 handes of theeues, I meane the deuilla,
 vvho despoiled him of his garment and
 coate of innocencie and all supernaturall
 habites and graces, and vvounded him
 euen in naturall perfection and facultie,
 vvich before by originall iustice vvas
 much confirmed and perfited, and gaue
 him the foure vvounds afore mentio-
 ned, yet so, that they lefte him halfe a liue;
 not liuing the supernaturall life of grace
 bicause sinne had bereued him of it, but
 yet liuing a naturall life bicause he had
 lost noe naturall perfection, though he
 vvas vvakened and vvounded also in
 that, bicause he lost originall iustice vv^{ch}
 gaue noe small force and vigour euen vn-
 to nature, and greater then nature of her
 selfe could haue had by nature. And vvhi-
 lest he laye thus spoiled and vvounded;
 the Preeft and Leuite passed by him, but
 gaue him noe helping hande, that is the
 lawe and Prophets could tell him the na-
 ture of the disease, but could giue him
 noe grace to heale it. Vvherfore the Sa-
 maritane Christ Iesus (vvho vvhe he vvas
 so called refused not the name) played
 the part of a mercifull Phisitian, and by

*Th. supra
 Beda.*

Luc. 10.

Abidant.

14. 1.

19. 8.

the oyle of his mercie and vvine of his blood, vvth he povvred into his vvounds, recured him. So that if novv Hieremie demaund of vs: *Nunquid resina non est in Galaad aut medicus non est ibi?* Hier. i. Is ther not rosen in Galaad or is not there a Phisitian? Vve can answer him quickly; yes, yes Hieremie, in Galaad the Church of Christ vve vvant noe rosen, salues, nor medicins, for vve haue seuen sacramentes vvwhich all giue grace to heale all spirituall vvounds; and vve haue a Phisitian vvwhose name is Iesus vvth importeth saluation, vvwho came not Luc. 9. for the vvholle but the sicke, not for the Th. 1. p. 9. 1. A. iust but for y^e sinfull, & vvwho in all respects hath played all the partes of a good Phisitian. Phisitians are more in company vvwith y^e sicke thē vvwith the vvholle, so vvwas this Mat. 9. spirituall Phisitian, vvwho one vvwhile conversed vvwith Pharisies, another vvwhile vvwith Harlotes, another vvwhile vvwith Pu- Mat. 9. blicanes, and allvvayes almost vvwith infirme patientes. Phisitians haue their medicins, Christ hath his saluing sacraments. Phisitians to allure their patients to take the prescribed potions, vvill tast of them first them selues; and Christe to make vs patiently to drink downn the bitter potion of persecution and aduersitie vvwhich is soueraigne for the soule, first began him selfe vnto vs, that vvce might pledge

him the more vvolingly. Phisitians to cure vs do some tymes launce and cut vs, some tymes they prescribe vs fasting, and some tymes they let vs blood: but this Phisitian in this pointe farre exceedeth them. for they to diminish the disease vwill bid vs faste, but vwill not faste them selues, Christ fasted for vs fourtie dayes and nightes to recure our surfet. They to ridd vs of superfluouse humours or corrupted blood vwill launce our flesh or let vs blood in a vayne, but vwill not lose one dropp of their ovvn blood for vs, but Christ permitted his ovvn flesh to be cut in his circuncision, to be torne vwhen he vvas vvhipped, and to be perced vwhen he vvas crucified, and vvould be let blood even at the hart, to make a potion for our recouery. other Phisitians seek to take avway our disease, but vwill not take it vpon them to ridd vs of it: but Christ hath taken our sinnes vpon him to ease and ridd vs of them. He hath take our ague to him selfe, to take it from vs, not that he hath taken the mallice of our sinnes but the payne of sinne vpon him, and hath suffred it in his body vpon the vvood of the crosse. For as in a corporall ague there is the disease and the paine, and the disease or agevve is a disemperatour of heate and humours, the payne is not the agevve but the

Mat. 4.

1. Pet. 2.

Ibidem.

the effecte of it, so in the spirituall ague of the soule vvhich is sinne, there is the mallice of sinne vvhich is the disease, and this Christ could not take vnto him bicause hee vvas incapable of sinne, & ther is the payne also devve vnto sinne, vvhich is not the agevve but a burning in Purgatorie or hell, if vvee doe not preuent it by other corporall and voluntarie paynes and satisfaction. And this Christ tooke vppon him in suffering hunger, thirste, colde, and other paynes vvhich vve had deserued, yea suffering deathe that vve might liue, and so by taking vppon him the payne devv to sinne, hath recured the disease of sinne; and hath ridde vs of our agevve, by abiding the burning of the same. And hetherto vve and the Ghospellers agree, for they also vwill say that Christ is the Phisitian of our soules, but yet their doctrine is cleane contrarie, and so vvhilest in vvords & shovve, they seem to acknowvledge him our Phisitian, in doctrine & deed they make him none at all. For if you remeber, Luther & Calvin are of opinion that vve haue no inherent and internall iustice or sanctitie, but are iuste only by Christs ovvne iustice, vvhich (say they) makes vs reputed iust, but not in deed iuste, hiderh our sinnes but healeth them not, and couereth our spirituall vvo

see the third
chap. of the
booke.

und; but recureth them not. Vvhich if it bee true, then certes is Christe noe true Philitiā, vvho healeth not but hideth on- ly our sores and diseases. O blasphemie, o ingratitude, o iniurie, o sacriledge coue- red vvith a pretence of religion. They vvill seeme forsooth to attribute much to Christe, vvho as they saye hathe made vs iuste by his ovvn iustice vv^{ch} he imputeth vnto vs, but vvhist they acknowvledge no other but christs iustice imputed to vs, they are enforced to saye that christ hathe not verilie sactified vs, nor verilie healed y^e spirituall sores & maladies of our soule, but hath only couered thē & hidden thē from the sight of God by an imputatiō of his ovvne iustice, and so hee maye be a hider and couerer of our vvounds but noe healer, and no healer, no Philitian.

The fiste Chapter sheweth howve they robbe Christe of the title of a lawv maker.

IF Moyses for prescribing lawves vnto y^e Ievves, Licurgus vnto the Lacedemo- nians, Solon to the Athenians, Romulus to the Romaines, Plato to the Magneshians, Trismegistus vnto the Egiptians, and o- thers for giuig lawves vnto their subiects, vvhere so famous and renovvned, Vvhat honour must it be vnto our sauiour Christ to haue been the authour of the Christian

law, and the lawgiuer vnto the Christians? They prescribed lawes only vnto some certaine people or nation, Christ vnto all nations. Their lawes had for their scope and proiecte an externall and ciuil peace, Christs lawe aymeth at an inward peace of the soule in earth, and an eternall peace in heauen; Their lawes forbad only external sinnes as thefte; murder; adultery, and such like, litle respecting the inward desire and intention; Christs lawe restraineth euen the inward consent, desire, and dilight. Their lawes forbad not all vice, nether commaunded or counsayled all vertue, for Platons lawes permitted vviues to be common and other vices also, Licurgus his lawes vvere corrected as being too rigorous, vvhich thing he took so heauily and so greeuously that he pined him selfe vvith abstinēce: But Christs lawe ether commaundeth or counsayleth all vertue not only morall but also Theologicall & forbiddeth all vice vvhat soeuer. Vvherfor Dauid sayeth that *God his law is immaculate conuerting soules; immaculate*, bicause it permitteth no filthe of sinne, *conuerting soules*, bicause it induceth vs to all maner of vertue. Their lawes vvere full of many superstitions and absurd errours, for they commaunded many Gods to be vvorshiped

Chris. b. 6. c. 1.
in Act.

Tertul. in
Apolog.

August. li de
Cinit.

de mundo.

Psal. 118.

20. 14.

ped, and thole beasts and serpents, and some of their vvilest, denyed gods providence as Aristotle, some his foresight and prescience as Cicero, some made god the soule of the vworld, some confined him vvith in the beauiens, some held the soule to be mortall. But the lavve of Christ is *Præceptum lucidum illuminans oculos*: a light: some *Præcept*, illuminating the eyes; that is illuminating our vnderstanding the eye of the soule vvith true faythe and knowvledge, & dispersing all clouds of ignoraunce errors and superstition. And no meruaile, bicause Christ the lavvgiuer vvasthe vvildom of his father, and vvhen he gaue his lavve he gaue his spirit vvho teacheth his Church all veritie. The lavve of Christe may be reduced to tvvoe heades, to vvith things that are to be beleueed, & things vv^{ch} are to be obserued. Vve beleuee that ther is a god & him vve acknowvledg the only God & creatour & ruler of all, vvho takes accounte of all our actiōs, and vvill accordingly herafter revvard vs. And althoughe vve beleuee also that this one God is three in persons, and that the second parson vvasthe incarnate for vs, dyed that vve might liue euer, and rose again for our Resurrection, vvich things are out of reasons reache, yet are not these or any other of the mysteries of our beleefe

against reason, or vnbeleeming the diuine Maiestie, or repugnaunt to Philosophie, as diuines doe proue, vvhoe can so explicate these mysteries, as nothing shall appeare repugnaunt to reason, and so can answere infidels obiections, as that they shall conclude nothing euidently against vs. Yea Iustinus Martyr and saint Austine do shew howe the Platonists & other Philosophers, taught the like vnto many of those articles vvhich Christiāns beleeeue. And as concerning those things vvhich are to be obserued, to vvit the precepts of good life, they are reduced vnto twoe, vvhich are the loue of God aboue all thinges, and the loue of our neighbour as our selfe: vvhich are most reasonable, bicause God is the cheefest good, and so most of all to be beloued, and our neighbour is like vs in nature and ordained to the same ende to vvhich vve are, and so to be beloued as our selues. To our neighbour therefore vve must do as vve vvhould be doone vnto, and therefore vve must nether kill him, nor robbe him, nor iniurie him in goods, life, or vvife, for vve our selues vvhould not vvillingly be thus iniured. And so vve are forbidde all sinne against God, and all iniurie against man: yea vve giue by our lawe, to God, that vvhich is Deu to God, to vvit suprem honour bi-

*Act 2. ad
Anton
l. 10 c. 29*

Gal. 3.

bicause he hath supreme excellencie, supreme loue bicaule he is the fountain of all goodnes, vve yeeld him gratitude, bicaule he is our best benefactour and redeemer, feare bicause he is our lord yea our Iudge. To men if they be superiours vve giue reuerence and obedience and that of conscience, to our aquals vve owe charitie, to our inferiours vve condescend by a complying nature. Vve are forbidden not only to kill but also to be angry, not only to abstaine from adultery and fornication, but also from lasciuious looks, yea desires, vve are bidden not only not to offend our freinds, but also to loue our enemies. And to induce vs to this, the two things vvhich conteine all common vvelthes in auye, to vvit paine and reppard, are proposed vnto vs payne in hell, reppard in heauen, payne to feare, reppard to hope for. Noe lawe more reasonable then this, none soe perfect, vvhich reacheth noe errour, permitteth noe vice, omitteth noe good, but ether commaundes, or counsayls it. And seing that Christe is the authour of this lawe vvhich surpasseth all lawes, greater is his honour & renoyne then euer vvas the honour of Plato, Licurgus, Romulus, yea Moyse or any other. Vyherfore the prophet Esaie

recounting other titles of honour devve
 unto Christ, amongst others calleth him
 a lavv-maker: *Dominus iudex noster, dominus*
legifer noster, dominus Rex noster: The lord is our
 Iudge, The lord is our Lavv-maker, the lord is our
 King. If he be our Lavve-maker he may
 make lavves to bynde vs, if he be our
 iudge he may pronounce sentence against
 the transgressours, and if he be our King
 he may punish vs, yea if he had called him
 only our King, it had been a sufficient ar-
 gument to proue him a lavv-maker, bi-
 cause the principall meanes for a king to
 rule his subiects are his lavves and ordi-
 naunces Micheas speaking of the pro-
 mulgation of Christs lavv at Hierusalem
 in Penthecoste sayeth, *That a lavve shall*
proceed from Sion & the vword of God from Hie-
rusalem. The same Prophecie hath Esaie
 in the same vwords, and addeth that *Ilādes*
shall expecte his lavve. By vvhich it is playne
 that Christ is a lavv-maker vvho hath
 perscribed lavves, and therefore vvhen he
 gaue his Apostles authoritie to baptise
 and preach, hee bad them also to teache
 the Gentiles to keepe all those thinges
 vvvhich hee had commaunded. And yet
 our ghospellers vvho bragge that they
 giue all to Christe, despoyle him of this
 honourable title, and auouch that hee
 vvvas a redeemer only but noe lavve-ma-

Isay. 29.

c. 2.

c. 2.

c. 2.

Mat. 28.

See the first
chap. of this
booke.

Gal. 3.

Gal.

fol. 113.

Ibidem.

fol. 113.

Gal. 317.

fol. 113.

Ibidem.

fol. 113.

Ibidem.

fol. 113.

ke. Luther sayeth plainly that it is the office of the lawe to commaund, threaten and terrifie, but the office of Christ is only to embrace sinners vvho haue trāsgressed y^e lawe. Yea sayeth he: If vve make Christ an exactour of the lawe vve confound Christ and the lawe, and make him the minister of sinne. Vvherfore thus he concludes vvith this exhortation: *Quare Christum recte definias, non ut Sophista & Iustitiarj, qui faciunt eum nouum legislatorem qui abrogata veteri lege nouam tulerit; illis Christus est exactor & tyrannus: Vvherfore define thou Christe a right, not as the Sophists doe and the Iustitaries* (so he calleth Catholikes bicaute they affirme inherent iustice and auouche that good vvorkes are necessary) vvho make him a new lawe-maker that hath abrogated the old lawe and enacted a new: to them Christ is an exactour and a tyrant. Hovv the I pray thee vvouldst thou haue vs to define Christ? hee sayeth that as it is the arte of Christians not to care for lawes nor to imagin, that they bynd in cōsciēce. so is it an hard arte, vvwhich I (sayeth hee) my selfe can hardly learne; to define Christ after this manner. But yet this great Logician, at lenght giueth vs this definition of Christ: *Christus autem definitiue non est legislator sed propitiator & saluator: But Christe definitiuely is not a lawe-maker but a propitiatour and Saviour.* By vvwhich doctrine it is playne, that Luther is of opinion,

that Christ came not to terrifie vs or to exacte any lawe at our hādes, but only to embrace the transgressours, so that they belecue only that hee is their Redeemer from the lawe; vvhich doctrine hovve it openeth the gapp to vice I shal hereafter *See the scutch booke.* declare, here I only note that Luther depoyleth Christe of the title of a Lawmaker, and auoucheth that hee nether made lawe nor exacteth any lawe at our hāds, vvhich hovve iniuriouse it is to Christ may appeare by the comendation vvhich I have giuen to Christ and his lawe.

Caluin putteth this difference betwixte the old and the new lawe, that the old promised grace and glorie vvith this condition if vve keepe the cōmaundements, but the new lawe promiteth these things absolutely vvithout that condition. So that Calvin thinkes that glory and saluation is promised by Christ vvwhether vvee obserue the lawe or noe, and cōsequently he thinkes that no law byndeth vs vnder payne of damnation. Vvhence it followeth that Christe nether exacteth nether prescribeth any lawe vnder payne of damnation, and so is no lawe maker. And the same Calvin after that he had discoursed of Christian libertie vvhich hee sayeth *1. 1. Inst. c. 19. s. 10.* consisteth in a freedom from all lawes, concludeth thus: *vve conclude that they are*

excepted (he speaketh of the sayntfull) from
all lawes. Vvhence it must needs follow
that Christe is noe Lawmaker; for vyhere
there is no obligation, there is noe lawe
(as shalbe proued herafter) vyhere noe
lawe, there is noe Law-maker, and ther-
fore if Christe exacteth noe lawe at our
handes and byndes vs to none, he can by
noe right haue the name of a Law-giuer
or Law-maker. Let the Prophet Esaie
therfore looke how he calleth Christ our
Law-maker, yea let Christ him self corre-
cte and amend that saying of his: *Manda-*
tum nouum do vobis vt diligatis inuicem. I giue
you a new law and commaundement that you
loue one another: A new law (sayeth saint
Austine) Christe giueth vs, bicause al-
though it be old, as being comaunded in
the old lawe, yet it is new, ether bicause
Christe hath annexed new grace vnto it,
vvhich in the old law it had not, or bi-
cause by this grace annexed, it makes vs
new creatures vvhich before vvere olde
by sinne: or else (sayeth S. Clemēt) it is a
new law bicause Christe hath reneved
it. Let him also remember his office bet-
ter, vvhich (as Luther and Caluin say) is
not to prescribe or exacte lawes but to
imbrace the transgressours. He forgot
therfore his office vvhē hee bad vs *Keep*
the commaundementes if vve will enter into

2. 2. legifer.

29. 13.

1. 1. cont. ep.
par. 4. 2.

2. 6. conf.
Apost. 1. 12.

Mat. 5.

life; & vwhy hee corrected the olde lawe
 commaunding vs not only not to kill, but
 not to be angry, not only to loue our fre-
 ends, but our enemies also. See, See, vwhat
 open iniurie against the playne texte of
 Scripture, yea and against all reason also,
 these men are not a frayed to offer vnto
 Christ in taking from him the title and
 office of a Lawmaker. for if he could ma-
 ke no law, he vvas inferiour to the mea-
 nest Prince in the vworld, vwho establis-
 hed, a common welth, his Churche, but
 hath no authoritie to comaund his sub-
 iects, vwho instituted Sacramentes, yet
 could make noe law to bynd vs vnto the,
 and therefore vwhen he threatneth damna-
 tion to them that vwill not receiue his ba-
 ptisme, and protesteth that vve shall haue
 noe life vlesse *vve eat his fleshe & drinke*
 his blood, vve may boldly contemne such
 peremptorie commaundementes, bicause
 if Christ bee noe Law-maker he could
 make noe law, and vwhere noe lawe is,
 there is noe obligation, and vwhere is noe
 obligatiō all mē are as free, as they vwho
 are Lordlesse and subiecte to none.

*The sixt Chapter sheweth how they despoile
 Christ of the title of an eternall preest according
 to the order of Melchisedech.*

Almighty God being highly offended, & iustly displeased, that so meane a creature as mā should cōtemne his commaundement, and not care for his displeasure; it vvas necessary that a preest should be found out, vvhio by some pleasing sacrifice should appease this his indignation so iustly conceiued. And many preestes in deed haue assaied by diuerse sacrifices to pacifie this angry God, but haue all fayled of their intended purpose. For nether vvere they of that authorit'e as to bee Mediatours betvvixt God and man for such a reconciliation, nether vvere their Sacrifices of that vvorth as to make amends for so great a fault. Vvherfore God by his Prophetes complaineth of their insufficiencie, saying that hee is full & cloyed vvith the multitud of theyr sacrifices, and telleth them plainly that if they offer vnto him *Holocaustes and vowes of Fatlinges* he vvill not looke at them. Bicause, (sayeth Dauid) God is not *delighted in such sacrifices*. Yea so insufficient vvere all the preestes of the old lawe that God by his prophet Ezechiel threatneth that hee vvill put then out of office, and in steed of so many he vvill giue vs one Preest, and Pastour, Christe Iesus, vvhom hee calleth his seruant Dauid, bicause as man hee descended lineally from Dauid and in ref-

*Isa. 1.**Amos 5.**Psal. 10.**E. 34.*

pect of his humaine nature, he vvas gods
 seruaut and inferiour. This preest Christe
 Iesus is the high preest and the only highe
 preest of the newv lawe. For althoughe in
 the lawe of Moyse it vvas necessary to ha-
 ue many highe preestes, bicause (as saint
 Paule sayeth) their mortalitie vould not
 permitte them to liue and remayne all-
 vvayes, and bicause death put them out of
 office, it vvas necessarie that others should
 succeed them in the same authoritie. And
 so the first of this ranke and line of pre-
 estes vvas Aaron (for Moyse vvas extra-
 ordinary) to vvhom Eleazarus and others
 succeeded to: the number of fourescore
 and odde: yet in the newv lawe one christ
 Iesus is sufficient, vvho thought hee ha-
 the many vicegerentes, vvich are bis-
 hops and preestes of the newv lawe, yet
 hathe he noe successours. For noe man
 succeedeth to another, vnless the other
 ether dye, or giue ouer his office, vvherfor
 seing that our Sauour Christe though he
 dyed, yet rose again, neuer to dy agayne,
 and neuer surrendred or gaue ouer his
 office, but still offereth sacrifice, still bap-
 tiserh, still ministreth Sacramentes, and
 ruleth & gouerneth his Church by his vi-
 cars and ministres, he hathe noe highe
 preest that succeedeth him, but is the sole
 and only high preest of the newv lawe,

Philp. 2.

Heb. 7.

Ioseph b. l. 22.
Ant. c. 2.

farie exceeding all the Popes, bis hops,
 and preests that euer vvert. For his pre-
 estly authoritie (as diuines saye) vvas not
 grounded vppon a character vvhich other
 Preestes receue in the Sacramēt of order,
 but vppon hypostaticall vnion, by vvhich
 he vvas the sonne of God; his authoritie
 extended not it selfe to Christianes only or
 them that are baptised, as the Popes and
 Churche's authoritie dothe vvhich have
 no iurisdiction ouer them that are out of
 the Churche and vvhich neuer vvere bap-
 tized, but also euē vnto infidels vvhich
 hee commandeth to receue faythe and
 the Sacramēt of Baptisme; by his preestly
 pouer hee instituted Sacraments, esta-
 blished a Church & pastours, and prescri-
 bed a monarchicall gouernment, vvhich
 ordonances y^e Church obeyeth but cā not
 alterd: by his authoritie hee could giue gra-
 ce vwith out Sacraments as hee did to sainēt
 Matheue, Marie Magdalen and others,
 vvhichas the Pope & bis hops and preests
 of the Church giue noe grace infailibly
 but by Sacraments. And this is the preest
 vvhich for the dignitie of his person, and
 the valewe of his sacrifice, vvas the only
 preest vvhich could appease gods vvrath
 and indignation. This preest must needs
 be harde bicause the dignitie of his per-
 son suffereth noe repulse, and the vvorthe

A. C. 1. 1.

Mat. 9.
Luk. 7.

of his sacrifice vvas vnſpeakable, and hee
 the ſame that offered the ſacrifice, vvas the
 God vvho vvas angry & to vvho vvas of-
 fered the ſacrifice. The preeſt vvas holier,
 then the ſinner for vvhome the ſacrifice
 vvas offered vvas malicious, & y^e ſacrifice
 vvas more pleaſing to god, then the ſinne
 displeaſing. So pretiouſe vvas the ſacrifice
 that if Chriſt had put the ſacrifice in one
 ballaūce & the ſinne in y^e other it vvould
 haue ouer vvayed ſinne as a thing of noe
 vveight vvhih notwithstanding is ſo
 heavy that it vvveyeth down to Hell. For
 if every operation of Chriſt bee it neuer
 ſo litle bicaule it vvas *ſecondum* that is the
 operation of God and man, vvas of infi-
 nite valevve, by reaſon of the dignitie of
 the perſon; vvhat ſhall vvee ſay of that
 heroicall operation of Chriſts paſſion
 vvhih vvas an acte of ſingular charitie,
 couragiouſe fortitude, invincible patien-
 ce, perfectē obediēce, and ſacred religiō,
 for it vvas a ſacrifice? This preeſt offered
 tvo ſacrifices the one at his laſt ſupper
 vnbloudy, the other vvpon the croſſe
 bloody, or rather one and the ſame ſacri-
 fice (in reſpect of the thing vvhih vvas
 offered) after diuers manners and vnder
 diuers formes. For in his laſt ſupper he of-
 fered his ſacred body and blood after an
 vnbloudy manner, on the croſſe he offe-

Rom. 8.

1st. 6.

1st. 13.
Phil. 2.

*Heb. 2. 9.**See the fourth
booke.*

red the same after a bloody manner, at his last supper he offered his body, and blood, vnder another forme, that is vnder the formes of bread, and vyine, on the crosse he offered the same in their ovvn forme and likenes. The bloody sacrifice vvas but once to be offered, bicause it vvas so precious that one oblation vvas sufficient. But bicause it vvas offered only as a generall cause of all grace & price of our redemption, it vvas cōuenient that this generall cause should be determined by more particulet causes, and that this price should be more determinately applyed, as by sacramētes, fayth, and good vworks, so by the vnbloody sacrifice of the Masse. Yea bicause the sacrifice of the crosse being bloody, could not bee repeated after Christs resurrection, he then being impassible and immortall, it vvas cōuenient that an vnbloody sacrifice should also be offered continually in the Church for the vvorship of God and exercise of religiō, vvhich (as I shall proue in the fourth booke) can not stand vvithout a sacrifice. By the bloody sacrifice Christ vvas a preest and highe preest, but nether according vnto the order of Aaron, (bicause that preest hood by Christs passion vvas abrogated and vvas confined vvithin the Tribe of Leuie, of vvhich Christ vvas not) nether

nether according to Melchisedech, because there was noe similitude nor agreement in their sacrifices. Wherefore seeing that our Saviour was a priest according to the order of Melchisedech (for God affirmeth it with an othe, and the Prophet David and the Apostle saint Paule avouch it) wee must needs have a sacrifice by which he resembled his sacrifice, and was a priest according to his order. And this saint Paule proueth at large by diuers conueniences which were betwixt these two priests and their sacrifices. For as Melchisedech was a King and priest, & a King of Salem that is of peace, so was Christ; As Melchisedech hath neither father nor mother recorded in Scripture, so Christ as man had no father, and as God no mother; As Melchisedechs priesthood descended not by carnall generation, so neither did Christs Priesthood. As Melchisedechs priesthood was æternall, because neither the beginning nor ending is set doovvn in scripture, so Christs Priesthood hath no ende as David affirmeth; As Melchisedechs Priesthood was of higher perfection then the Priesthood of Aaron (for Melchisedech blessed Abraham and in him the whole Tribe of Leuie, which argueth Superioritie) so was Christ and his Priesthood farre abo-

*Psal. 110.
Heb. 7.*

Heb. 7. 25

Psal. 110.

*Gen. 12.
Heb. 7.*

ue Aaron and his Priesthood, lastly as Melchisedech, offered a sacrifice of bread and wine, so Christ offered his body and blood in his last supper vnder the formes and accidents of bread and wine. And this last conuenience, is that for which Christ especially is sayed to bee according vnto the order of Melchisedech; not that he is of the same order, or that his sacrifice and Melchisedechs are all one, for Christ his priesthood & sacrifice, farre excelled his Priesthood and his sacrifice, but bicause there is most resemblance betwixt them and their sacrifices. And this last conuenience saint Paule expressed not, bicause the Iewes to whom he vvrote vvere not capable of so highe a Myserie, yet, as the fathers note he insinuated it, vvhen speaking of Christe vvhom he had before called *Priest and Bishop according to the order of Melchisedech* he added: *Of vvho vve haue great speech and inexplicable to vtter bicause you are become vvake to heare.* This dignitie of an æternall Priest according vnto the order of Melchisedech, vvwhich the Prophet Dauid and the Apostle saint Paule giue vnto our Sauour Christe, our Gospellers (vvho vaunte that they giue all vnto Christ) sacrilegiously take from him. For althoughe they graunt that Christ offered

Heb. 4.

Psal 109.
Heb. 5.7.

a sacrifice on the crosse, yet that is not sufficient to make him an æternall preest not according to the order of Melchisedech, And this I shall appear most plainly by this discourse. Betwixt a Preest and sacrifice is a necessary relation by vvhich one inferreth the other: for as a father can not bee vvithout a sonne, nor a master vvithout a seruauant, so nether can a preest bee vvithout a sacrifice, because a Preests principall office is to offer sacrifices to God. *Heb. 9.* And as noe sonne noe father, noe seruauant, noe Master, soe noe sacrifice, noe Preest. And as a Preest can not bee vvithout a sacrifice; so nether can an eternall Preest bee vvithout an æternall sacrifice. Vherfore if Christ neuer offered other sacrifice then that of the crosse, as our aduersaries affirme, then is he not a perpetuall Preest, because he hath noe sacrifice vvvhich ether by him selfe or by his ministers is perpetually offered. To say that the sacrifice of the crosse still remayneth in effect, because by that vve receue grace and redemption, and from that our sacramentes haue their efficacie, is not sufficient. For the effects of this sacrifice are noe sacrifice, and the sacrifice it selfe is not perpetuall, because it vvas but once offered, and so that sacrifice is not sufficient to make Christ an æternall Preest

Much les can it make Christe a Preeft according to the order of Melchisedech, bicause there is not resemblance betwixt their sacrifices. If our aduerlaries vould graunt, as Catholikes do, that Christ in his last supper offered him self as a sacrifice vnder the forme of bread and vvine, I could easily see how Christ is an eternall Preeft according to Melchisedechs order, bicause that sacrifice is still offered in the masse by the handes of Christs ministers, and altogether resemblith Melchisedechs sacrifice; bicause though it bee not bread and vvine, as his vvias, yet hath it the formes of bread and vvine, and is vnbloudy as his vvias. But rather then they vvill graunt this (such is their hatred against the Masse) they vvill deny, against flatte scripture, that Melchisedechs bread and vvine vvias a sacrifice. I saye against flat scripture, bicause in the booke of Genesis Moyles recounteth vnto vs how Melchisedech *brought forth bread and vvine, bicause he vvias a Preeft of God the highest*, vvvhich reason argueth that that bringing forth of bread and vvine, vvias an offering of bread and vvine in manner of a sacrifice; for if that bringing forth vvias but a prophane distribution of bread and vvine amongst Abrahames souldiours, vvhat consequence had

beene in that saing: *he brought forth bread and vvine bicause he vvas a Preeſt*? as vvell might he haue ſayed bicause he vvas a painter: & better & more to the purpose ſhould he haue ſayed, bicause he vvas a Baker, or an Inkeeper, or a good houſe-keeper: vvhetherfore vnleſs vve vwill ſay that Moyses ſpake impertinently, vve muſt affirme that his bread and vvine vvas a ſacrifice. And if vvee vwill hold Chriſt to bee an æternall Preeſt and that according to Melchizedechs order, vve muſt acknowledge that Chriſt ſtill offerreth a ſacrifice in the Church, and that, vnder the formes of bread & vvine. Vvhetherfore ſeing that our aduerſaries vwill acknowledge noe other ſacrifice then that of the croſſe, they deny Chriſt to bee an æternall Preeſt, & in that they auouch that Chriſt neuer offered any ſacrifice vnder the formes of bread and vvine, leaſt they ſhould be enforced to admitte the maſſe for a ſacrifice, they deny him to bee a Preeſt according to the order of Melchizedech. For althoughe hee agreee vvith Melchizedech in that as God, hee had noe mother, and as man, he had noe father, as alſo in that hee vvas a King and Preeſt as hee vvas, yet can hee not bee an æternall Preeſt vvithout an æternall ſacrifice, neither according to Melchizedeches order

vnlesse hee haue a sacrifice like vnto his sacrifice; but bothe these pointes our aduersaries deny bicause they vwill not admitt the masse, *ergo* not vvithstāding their bragging that they giue all to Christ, they robbe him and despoyle him of that gloriouse title of an æternall Preeft according vnto Melchisedeches order, vvich saint Paule and King Dauid giue vnto him, and God him selfe auoucheth and confirmeth vvith an othe.

*Psal. 109.
Hob. 7.*

The seventh chapter sheweth how they make him no Iudge of the quicke and the dead.

NOthing more frequent in scripture nor more common in the mouthes and hartes of true Christians, then the vvo aduentes & cōminges of Christe. The first Aduent he hath already perfourmed in all humilitie, The second he vwill perfourme in all maiestie and glory; the cause of the first, vvas mercie, of the second, iustice; In the first he vvas as meek as a lambe, in the second as terrible as a Lion; The first vvas to saue sinners, the second to condemne them; In the first he exhorted vs to good, & dehorted vs from euill, in the second he vwill reward the good, and punish he the euill. of the first aduent prophecied the Prophet Zacharie vvhen he sayed *Behold thy King*

Isa.

Isa.

shall come, vnto thee, iuste, and a Sauour, Poore,
 and mounted on an asse. Of the second spea-
 keth Daniel vwhen he sayeth he sawv, ^{9.7.}
 that is forsavv one coming in clouuds like the
 sonne of man, to vvhom the ancient of dayes gaue
 honour, pouwer and a Kingdome. Ot the first
 speaketh Christ him self vwhen he sayeth
 God did not send his sonne to iudge the vworld but ^{10.3.}
 that the vworld might be saued by him; Of the
 second speaketh the Prophet and Euan-
 gelist sainct Ihon vwhen he bids vs be- ^{Apos. 1.10.}
 hold Christ comming in clouudes, and telleth vs
 shat euery eye shall see him, euen they vwho pric-
 ked him, and that all the tribes of the earth shall
 bevvayle them selues vpon him. And of this
 aduent speaketh Christ him selfe vwho ^{Luc. 21.}
 describeth his ovvn comming to Iudge-
 ment in a terrible forme and sayeth that
 then they shall see the sonne of manne comming
 in a clouvd vvith great pouwer ad maiestie. For
 vvant of vvitte to distinguish these tvvoe
 aduentes, and to apply them to the same
 person at diuers tymes, some imagined
 that tvvoe diuerse persons vv ere to come,
 the one called the sonne of Ioseph vwho
 they say shalbe slayne in the battayle of
 Gog and magog; the other called the son-
 ne of Dauid, vwho shall reuiue again (as
 they saye) the sonne of Ioseph and shall
 redeeme Israel, & restore the Israelits vn-
 to their Kingdome againe. Others hauing

Ex Pet. Gal.
 l. 2. c. 1 de ar-
 canis fid. Ca-
 thol.

their eyes dalled vvith the splēdour of the second aduent, can not see the first vv^{ch} is base and humble, and therfore saye (vv^{ch} is the common voice of the Ievves) that the Messias shall come like a temporall King in glorie and maiestie, and by force of armes shall restore the Ievves to their former glorie; and bicause they haue not as yet seene such a Messias, they say that he is not yet come, but still is to be expected. But by the scripturs alleaged it is manifest that one and the selfe same Christ Iesus shall come, first to saue the vvorld and after to iudge the same. Vvherfore sainct Peter sayeth that Christ commaunded him and his fellowv Apostles to *Preach to the People and to bear vvitness that he it is (to vvith vvho before came to redeem vs) vvho is constituted by God the Iudge of the liuing and the dead.* And Christ him self sayeth that *God the father Iudgeth none (that is in a visibler māner) but hath giuen all Iudgement to his Sōne.* And least that any should imagin that Christ only as God is iudge but not as manne, he addeth, that God the father *hath giuen him pouer to iudge vs bicause he is the sonne of man.* And sainct Paule sayeth that God hath appointed a day in vvvhich he vvill iudge the vvorld by a man vvhom he hath rayssed from death to life. So that the same Christe Iesus; vvho came first in

vv. 10.

vv. 1.

vv. 17.

humble manner to call vs by his grace and to receue vs to his mercie, shall come againe in glorie, to giue vs our finall sentence. And God the father, and God the holy ghost shall Iudge vs as vuell as God the sonne, yet he only as man and as an vnder Iudge I shall iudge vs in a visible manner, and in this sense God the father shall not iudge. This Iudge shall giue sentence vppon all men, bicause as sainct Paule sayeth vve must all appear before the tribunall and Iudgement-seate of Christ. This Iudge in this Iudgement shall exercise the three principall actes of a Iudge, to vvit discussion, remuneration, and condemnation. He I shall discusse and examin the cause of euery one, and euery circumstance of the same, and therefore by the Prophet Ioel he sayeth that *he vvill dispute vvith vs*, A sore disputa- 1. Cor. 2.
tion, vvhere the Creatour disputeth & the creature ansvvereth, vvher God that is offended vvil be the iudge & vvitnes, vvher the iudge is of such insight that he seeth farther into the guilties cause, then he himselfe, & is so vvatchfull that noe excusing clogging, or hiding, can deceiue him, so iuste, that noe bribes can corrupt him, so seuerer, that noe teares at that day can moue him, so resolute in his sentence, that noe repreece nor appellatiō cā be admit-

ted. This discussion and examination shalbe doone in a trise, bicause it is nothing but a reuelation and manifestation vnto our consciences, vvhath euery one hathe doone, vvhich shall bee so euident, that our consciences shall accuse and crye guiltie, before the iudge condemne vs. This examination and discussion the Iudge shall vse only vwith Christianes, bicause their cause of their condemnation (they being Christians) is not so manifest, but not vwith infidels, bicause in that they vwant fayth, the cause of their condemnation is euident, and so no discussion shalbe necessary, vvhetherfore sainct Austine sayeth:

Serm. 18. de
Sanct.
10. 2.

Ad iudicium non veniunt, nec pagani, nec heretici, nec iudei, quia de illis scriptum est, qui non credit, iam indicatus est. To iudgement doe come nether paganes nor heretiks nor lewes bicause of them it is vwritten: he that beleeueth not is all ready iudged; that is in respect of discussion of his cause he is all ready iudged & needeth not in the generall iudgement any other discussion for the cause of his exclusion from glorie, bicause his infidelitie is a cause most euident: yet (as some diuines affirme) for their other sinnes and for the diuersitie of their paynes, their cause also shalbe discussed, not that god Knowveth it not vwithout discussion, but bicause he vwill make it Knowven vnto the vworld.

The second office of a iudge vvhich christe shall exercise, is called the sentence of remuneration, vvhich after the discussion of their causes and approbation of their merites, hee shall pronounce for the electe in those most comfortable vvords: Mat. 25.

Venite benedicti patris mei percipite regnum &c.
come you blessed of my father take possession of the
Kingdome vvhich vvas prepared for you from
the beginning of the vvorld. The third office

and action of a iudge vvhich Christ shall exercise, is the sentence of condemnation vvhich after examination of their crimes, God shall pronounce against vvicked Christians and faythless infidels also, because *he that beleueth not shall be condemned.* Mat. 16.

And this sentence shall be pronounced by the mouth of Christ, and vvith an audible voice, in those terrible vvords also vvhich the Euangelist hath set dovvne *Ite maledi-* Mat. 25.
cti in ignem aeternum, &c. *Goe you accursed into*
euer lasting fire vvhich is prepared for the deuill
and his angells. This is the honourable title and office of Christ, vvhich the ghospellers also confesse in vvords and professe in their Creed, but in their doctrine they deny, as I shall euidently demonstrate by their opinions and vvords vvhich take from Christ the three offices of a iudge already alleaged. And first of all to beginne vvith the last acte and office vvhich

1.2. Inft. c. 16.
§. 18.

a Iudge exerciseth, to vvit condemnation,
Caluin sayeth plainly that *Christ is our Re-*
deemer and is not to mounte vp into his tribunal
seate for the condemnation of a faithfull man.

10. 3.

Add to this that place of scripture *uho-*
soeuer beleeueth not is already iudged, And thou
shalt see that Caluī leaues none for Christ
to condemne at the latter day. And tru-
ly herin Caluin speaketh very conforma-
bly to his ovne doctrine: for he is of opi-
niō that Christ hath so redeemed vs that
no lawe can bynde vs, & no sinne can be
imputed vnto vs, v^{ch} if it bee soe, y^e title
of a redeemer & a Iudge are repugnaunt,
& so if Christ bee our redeemer after this
māner, he can not be our Iudge. For if our
redemption importeth a release from all
lawes, and such a freedom from sinne, that
noe sinne can bee imputed vnto vs, then
certes Christe can not for any sinne con-
demne vs at the latter day. Secondly they
deny all merit, and affirme that all our a-
ctiōs are of them selues mortall sinnes
seem they neuer so good: vvhich is the o-
pinion bothe of Luther and Caluin, and
is commonly receiued of all their schol-
lers; by vvhich doctrine they take avay
the sentence of remuneration. For if our
actiōs deserue nothing at God his hands,
then althoughe hee may frankly be-
stow vppon his elect vvhāt glorie it pleas-

See the four-
the booke and
fift chap.

Lib 2. Inft. c.
§. 9. 13.
Inft. c. 1. §. 7.
Luth. l. de ca-
ptiu. Bab. c.
de hap. & in
1. 2. ad Gal

seth him, yet can he not be sayed to remunerate & revvard their vvorks; for vvher is noe desert, there is noe revvard, and so though Christ may like a liberall King bestovv glorie on them, yet he can not like a Iudge by sentence of remuneration revvard them: and so Christ looseth another parte of his office. They affirme also that all our sinnes are æquall and they scoffe at that distinction of mortall and venial sinnes, and in this also Calvin speaketh according to his grounds: for he sayeth that all our actions are vitious, because they proceed from a vitious nature corrupted by originall sinne, vvhen- ce it followeth, that all our actions are alike defiled, because they proceed from the same fountaine of corruptiō. Vvhich doctrine if it goe for true, then dothe Christ loose the third parte of his office vvhich is discussion of sinnes and causes. For vvhere there is noe distinction betvvixte the crimes and offences, there can be noe difference in punishment, and vvhere noe difference is in punishment, the Iudge must pronounce the same sentence and giue the same iudgement, vvithout all discussion ether of the offences or the punishments. They avouch also that vve haue noe libertie nor free vvill in our actions, vvhen- ce it fol-

*Luth. Calv.
sup Mel. in
locu tis. de
discrip. pec-
cor & ven.*

*See the Jewish
booke and
sixte chap.*

lovveth (as I shall demonstrate in the seventh booke following) that in our actions is nether vertue nor vice, nether merite nor demerit, and soe Christ in his iudgement can exercise none of all the three offices vvhich are before mentioned. For vvhere is no vertue, nor merit, there can be no sentence of remuneration and reward, as is all ready proued, vvhere is noe vice there can be noe sentence of cōdemnation, and vvhere is noe vertue nor vice at all, there can bee noe difference of vvorkes, ether in vertue, or vice, merit, or demerit, and vvhere it is noe difference of causes, there can bee noe discussion, as is also all ready proued. And so Christ is noe Iudge at all. For as saint Austine sayeth, *If free vvill be not, how can God iudge the vvorld?* And if vvee haue not free vvill, vvhy are not brute beastes called to iudgement as vvell as vve, seing that nothing cā excuse their cruelties but vvant of free vvill? Lastly they are not afrayed to auerre that God, and consequently Christe, is the authour of all our sinnes, that Iudas his treachery and Davids adulterie vv ere as much God his vvorke, as saint Paules conuersion, yea Calvin sayeth that God vv rgeth vs, eggeth vs, and enforceth vs to sinne: vv hich doctrine if it go for currante, Christe can not iustly condemne any,

Epist. 10.

*See the ffirthe
booke & first
chap.*

bicause as Fulgentius sayeth: *Deus non est* ^{l. ad Alent-}
autor eius cuius est ultor: God is not the autour of ^{mum.}
 that of vvhich he is the reuenger, and punisher;
 and consequently can not iustely punishe
 sinners, if he be authour of their sinnes.
 For vvith good reason might the cōdem-
 ned parsons make exception against his
 sentence, and stande to it that by noe rea-
 son nor iustice God can condemne them
 for that, in vvwhich hee had as much parte
 as they, & to vvwhich he vrged them yea in-
 forced them. And so thou seest (gentle
 reader) hovv these great bosters vvho
 bragge that they giue all vnto Christ, def-
 poile him and robbe him of his honoura-
 ble title of *of Iudge of the quicke and the dead,*
 vvwhich they profess in their creed, but de-
 ny in their doctrine.

*The eight Chapter declareth hovv to noe small
 iniurie of Christe, they make every Christian,
 and faithfull man, as good, and as holy,
 as he him self is.*

LVther, Caluin, and all the packe of
 their adhærents, as in the seuenth
 booke shalbe related, and in parte, in the
 second and third Chapter of this third
 booke is all ready declared, are of opi-
 nion that vvee are iustified and sanctified
 by the selfe-same iustice vvhere vvith

Christ him selfe is iuste, vvhich is inher-
 rent in him, and imputed to vs, and ap-
 prehended by vs vvith the teaching hand
 of faith, and so made our ovvne. They are
 afrayed forsooth to graunt inharent ius-
 tice, least they should giue vs occasion
 to glorie in our ovvne sanctitie, and so
 to fall into Pelagianisme, vvhich affir-
 meth that Christes grace is not necessary.
 But vvhist they feare vvhere they need-
 ed not, they feare not vvhere they
 should, but runne boldly, and desperately
 into an absurd blasphemie. For Pela-
 gius is not condemned for auouching in-
 herent grace, but for denying that Chri-
 stes grace vvas necessarie, ether to the ob-
 serving of the lawe, or to the meriting of
 eternall glorie, or to the overcoming of
 tentations, or auoiding of sinne: and for
 affirming that man by his ovvne free vvill
 vvithout grace might do all these thin-
 ges. Vvherfore to graunt inharent grace
 by vvvhich vve are iustified and sanctified,
 hath no resemblance vvith Pelagianisme;
 nether dothe it giue vs occasion of
 pride; for though this grace bee in our
 soules, yet is it the giifte of God, and an
 effecte of Christes passion, and so is his, by
 giifte and merit, bicause hee giues it, and
 deserued it for vs, & it is ours only by do-
 nation, and possession. But vvhist they
 seeke

*Ex Aug. har.
 82. ep. 95. 20;
 306. l. de nat.
 & grat. c. 10.
 & 11.*

seeke to auoid Charibdis they fall into Sylla: for if vve haue noe create and in-
herent iustice, but are iuste only by Chri-
stes iustice imputed vnto vs, then dothe
it follovv, firste, that so soone as vve ap-
prehend Christs iustice as our ovvne, vve
are at the very first das he come to a full
pointe in perfectiō, and so perfect that vve
can proceed noe farther. bicause Christs
grace is so perfect that it neuer increased,
but rather as the first Adame vvas created
in perfect growthe and stature, so he the
second Adame, vvas indevvved from the
first moment of his conception, vvith
perfect sanctitie, and vvas euen then at
his full pitch & spirituall growthe neuer
increasing ether in grace or knowledg,
but only in body, yeares, and experience.
And so if vvee bee iuste by his grace im-
puted vnto vs, then are vve so perfect
that as the Beguines and Beguards sayed,
vve can be noe perfecter, and so are all
iust a like and consequently I shall all re-
ceue the same glorie as Iouiniane the he-
retike sayed; and I shall not differ in glorie
as starres doe, in brightnesse, as saint Pau-
le auouched. Secōdly hence it follovveth
that vvee are all as iust as Christe. For if
vve be iust by his iustice, then is his iustice
and ours all one, and so vvee as iuste as
hee. They vvill saye, that his iustice in him

*Conc. Vien.
Clem ad na-
stium de ha-
reticis.*

*Hier. l. cont.
illum.*

1. Cor. 13.

is inhærent, to vs only it is imputed, and is only soe much ours as vve apprehend it by faithe, and therefore vvee and hee may bee iuste by one and the same iustice, and yet not iuste alike. But this vwill not serue their turne: for althoughe this may make some difference in the manner of iustification, yet in iustice and sanctitie it selfe, vvee are as iuste as Christe: bicause vvee are iuste by his iustice vvhich faithe apprchendeth; and seing that faithe apprchendeth all Christes iustice, all is imputed vnto vs, and so vve are as iuste as Christe, or at least reputed as iuste as hee. Let no man then meruaile at Martin Luther, for auouching once in the heat of his sermon, that euery Christian is as holy as our blessed lady, nether let him think that Bucers mouthe ran ouer, vvhē he sayed that the vilest of the ministerie or faithfull is better then S. Ihon Baptiste; noe, he must not be scandalized at those bolde speeces of some, vvhoe, as Tapper relateth, vvere not affrayed nor ashamed to boaste that they vvere as gratefull to God as Christe him selfe is. For if vvee bee iust by Christs iustice (vvhich by faith on our parte is vvholy of vs apprehended, and vvholly by God imputed vnto vs) vvee ether are, or at least are reputed as iuste as hee, and consequently

*ser in Nat.
Virg.*

*in cap 3. in
Nat.*

*In explic. ar.
de iustif.*

are as gratefull and acceptable vnto God as hee. O Luciferian pride, ô sacriledge vvorthy reuenge from heauen. For vvhat is this but to make them selues fellowv-mates vvith Christe; and consequently to make them selues godds; or him a creature? By Luthers and Caluins leaue, the creature novv may compare vvith the creatour, and the redeemed vvith the Redeemer, and may boldly saye not on-ly as Lucifer did, that he vvilbe like the highest, but maye adde to his pride and aspire higher then hee, affirming boldly that hee is already as iust, as holy, and as good, as Christ, vvho is the highest. And thus the reader may see hovv true it is that these men giue all to Christ, vvho giue so much to them selues, that they vvilbe as good as hee.

The ninthe chapter, shewveth howve they make Christ ignoraunte, not knowing vvhat belonged to his office, & howv therby they bringe the nev vtestament, and Christian religion in question.

AS the first man Adame, in the first moment of his life, vvvas created not a babe, infante, or vvweakling, but a stronge and lustie man, as if he had been at fortie or fiftie yeares of age; (for then merit

at that age were most youthfull and lustic) so was he indewed with all science and knowledg belonging to his state. For if God gaue him from the beginning, a perfect stature and pitch, and an able body fitte for generation, because he was to be the commō father, by vvhom mankind should be propagated, noe doubt he gaue him also a soule furnished with all naturall sciences because he was the first Doctour to vvhom mankind was to goe to schoole to learne of him as of a Master the secrets of nature, the inuentions of artes, the knowledg of God, and the mysteries of fayth; nether is this my collection only, it is the common opinion of diuines, vvhich Ecclesiasticus confirmeth, vvho noe litle extolleth the first Adames knowledg. If the first Adame was so vvise and so ritche in knowledg, vvhat shall vve say of the seconde Adames knowledg, vvho was the high preest, and Doctour of the new law, and was to reueale greater secretes and mysteries to his Church, then the first Adame should haue manifested vnto his posteritie? Salomon also is famous for his profound vvisedome, in so much that holy Scripture giues him this preeminence, to vvitte, that *he was vviser then all that vvent before him or came after him, and excelled*

p. 17.

2. Reg. 5. 14.
Ecclesiast. 1.

all that euer were in Hierusalem, and vvas more learned then all the Easterne Sages. In so much that not only the Queen of Saba but others also frō all parts of y^e vworld flocked vnto him, to heare him discourse vppon the naturs of beasts, trees, & plantes, euen from the Cedar, to the Ilope. If Salomon, King only of the Ievves, vvho built only a materiall Téple for God, vvas indevved vvith so rare knowvledge, vvhat shall vvee thinke of the second Salomons vvifdome, Christ Iesus, vvho vvas as a spirituall Kinge to rule the vvholle vworld, & vvas to builde a Temple and Church for God to dvvell in, noe lesse then the Christian vvorld, vvich vvas and is farre more gloriouse then that of Salomons building, bicause *the glorie of the last Temple, vvas* 128. 22 *greater then that of the first?* And behold sayeth Christe pointing to him selfe, *more* Mat. 12. *then Salomon here.* Vvherfore diuines vvith one common consent affirme, that our Sauour Christe vvas enriched vvith the euidēt and cleare vision of God, by vvch euen as man he sawe God face to face, & all his diuine attributes, and perfections. Secondly they saye he vvas endevved vvith all naturall sciences, vvich are perfections and ornamentes of mans soule. Thirdly they say that he had a supernaturall and infused sciēce, by vvich he sawe

clearly the mysteries of Christian saythe,
 vvhich vvee beeleve, by vvhich hee for-
 savv all future thinges euen the day of
 iudgement, and penetrated so the harts
 of men, that hee knevv euery mans cogi-
 tatiō. And this the Prophet Esaie insinua-
 teth, vvhē he sayeth *that the spirit of vvif-*
dome and understanding shall rest vppon him,
 to vv^{ch} S. Paule subscribeth vvhē he cal-
 leth Christ the *treasure house of god his vvif-*
dome. And this knowledg Christ obtey-
 ned not by studie & labour, but by infu-
 sion euen from the first momēt of his con-
 ception; and therfor vvhē hee vvas but
 twelue yeares olde, and had neuer beene
 trayned vp in Schoole or Vniuersitie, he
 disputed so learnedly vvith the Doctours,
 that they vvēre all astonished at his vvif-
 dome. And noe meruayle for hee vvas
 the vvifdome of his father, and the vvord
 of God, and his humaine nature vvas the
 booke in vvich god his vvorde vvas as
 it vvēre vvritten by Incarnation vvith an
 abbreviation, and so must needs bee the
 treasure house of God his vvifdome, and
 as it vvēre the Academie of all sciences.
 This is the opinion vvhich Catholikes
 haue of their highe Preeſt, chefe doctour,
 and maſter, Christ Iesus. But the ghospel-
 lers and new Christians of this age haue
 not so honourable an opinion of him, but

He. 1.

Col. 2.

Luc. 2.
19. 7.

rather like proud Disciples they vwill correcte this their Master, and accuse him of grosse ignoraunce. Luther vwill stand to it that Christ knewe not vwhen the day of Iudgement vvas to happen, yea that some tymes he vvas ignoraunte of other matters. Zuinglius, Bucer and Beza are of opinion that Christ profited in knowvledge by litle and litle and Knew not yester day, vvhat he knowves to daye. Vvherin they imitate the Gnosticks, and Agnoits & the authour of the booke of Christs infancie, vvwhich recordeth that Christe vvwent to Schole and learned his A. B. C. Calvin in his iarring Harmonie vppon the Euangelists, explicating those vvords of sainct Luke: *And the child encreased and vvas comforted in Spirit.* sayeth plainly, and repeates it tyvile or thrise, that Christ profited not only in apparaunce, but verily and invvardly, in grace and knowvledge, and vvas ignoraunte also of many things eue as other men are, sauing that ignoraunce in men is a paine of sinne and a parte of originall sinne, in Christe it vvas not so. And in the same booke hee sayeth, that Christ as man knew not the day of Iudgement, not only bicause he knewe it not to tell it to others, but also bicause he could not informe him selfe of the same. The like son,

*Conc. de nat.
Domini
Hom Dom.
1. post Epiph.*

*Iren. l. 1. c. 19.
Amb l. 3. de
fide c. 7. libers
in Bren c. 19.*

*Ibid l. 1. c. 19.
c. 3.*

*Calu in Har.
Luc. 2.*

*Calu. in Har.
Mat. 24.*

*Harmonie.
26. Mat.*

*Isa. 29.
Rom 9.*

Mat. 5.

Mat. 13.

*Greg. l. 4. ep.
62.*

ge Calvin singeth in the same Harmonie handling that place vvhether Christ is sayed to haue prayed to his father to free him from the Chalice of his Passion, if it vvhere possible; for there Calvin often repeats that those vvordes issued out of Christes mouthe ere he vvvas avvare, and that feare and greefe did so perturbate his mynd that hee knevve not vvhat he sayed, and therfore corrected him selfe by and by. O arrogancie more then Luciferian. Dareth the potte accuse the potter of vvant of skill? or dareth the creature accuse the Creatour of ignoraunce, and the Christian condemne Christe of follye, error, and inconsideration. If hee bee vvorthy hell that shall saye (*foole*) to his brother, howe manye helles deserueth Calvin that in effecte vvith the same contumeliouse vvordes, myscalleth Christe him selfe. But saye they, Christ him selfe sayeth that hee knev not the daye of iudgement, *ergo* hee vvvas ignoraunte of it. I graunt he sayed so, but his meaning is to be taken. And the ancient fathers rather then they vvould saye that Christ vvvas ignoraunt, they vvould seeke to interpret those vvordes so as they might not seem to derogate vnto him. Some therfore sayed that Christ sayeth that hee knowveth not that daye, bicause *he vvvas*

ignorant of it in his members, others say that
 he ment only, that he knew it not by hu-
 main knowlledge but yet denied not but
 that he knew it by reuelation, others saye
 that he sayed he knew it not, bicause it
 was committed to him in such secret,
 that he might not reueale it, and so
 knew it not, to reueale it vnto others:
 yea some rather then they would ma-
 ke Christ to be ignorant, auouched
 that those words were foisted in by the
 Arrianes, to proue Christ to bee but a
 creature, and pure man. They obiekt also
 that saint Luke sayeth that Iesus *encreased*
in age, grace, and wisdom, before God, and men.
 But this argument is as easilie answered,
 for some expound those words thus:
 Christe encreased in age verilye, and be-
 fore God and men, but in grace and wis-
 dome only in outvard appaunce &
 before men; others saye that hee encrea-
 sed in grace and wisdom, that is in actiōs
 of grace and wisdom, bicause as he ca-
 me to riper yeares, so he made more re-
 monstraunce of his grace, and wisdom,
 by meritorious operations, and actes of
 wisdom, which were in deed merito-
 rious, gracious, & wise, and were este-
 med such before God & me. But yet they
 haue not doone. Ether (sayeth Calvin)
 Christ knew that it was possible to esca-

Amb. in 19.
Luc.
Naz. orat. 4.
Theol.

Hier. Chrys.
theoph in 6.
24. Mat.

Hier. in 1. 24.
Mat.

Luc. 2.

*Gal. Harm.**Mar. 14.**Mar. 14.*

the deathe, or he knevve not. If he
 Knevve, vvhy doubteth hee? If hee
 knevve not, then vvvas he ignoraunte.
 Thus the deuill labourerh in his mem-
 bers and ministers, to make the vvifdome
 of God ignoraunte. To this therfore yvee
 must also giue an ansvvere: and that vve
 shall as easily. For Christ knevv that it
 vvvas absolutely possible to auoid death
 and therfore sayed to his father: *all thinges*
are possible to thee: he knevv also that suppo-
 sing his fathers vvill and commaunde-
 ment, he vvvas to dye: yet thus he spake
 and thus he prayed, to shew him selfe
 true man, and to declare that according
 vnto the fleshe he feared deathe, yet ab-
 solutely according to the vvill of his su-
 periour parte, he vvvas resolved to die, as
 appeareth, by those vvords followving:
But not as I vvill but as thou vvilt. As if he
 had sayed, as I am fleshe and blood, and
 according to naturall affection I feare
 deathe as it is repugnaunt to nature, and
 in this respecte I vvould fayne escape it,
 but yet bicause it is thy vvill (ô father) &
 is expedient, yea necessary for mankinde,
 I am most vvilling to dye, and therfore
 not my vvill (that is the desire vvwhich as
 I am fleshe and blood is cōmon to mee
 vvith other men) but thy vvill bee doone
 to vvwhich the vvill of my superiour and

reasonable parte is allvvayes conformable. Vvhich twvov vvilles in Christ are not contrarie, bicause the one feares death as it is contrarie to nature and the sensuall parte; the other imbraceth deathe as it is the price of manes redemption and the obiect of gods vvill; nether dothe the latter vvill correct the former, but bothe are right in their kinde. For as deathe is against nature, it is to bee feared, and as it is the obiecte of fortitude, and the meanes of mannes redemption, it is to bee imbraced, & the one sheweth Christ to bee a man, the other declares the force of grace vvherevvith the vveakenesse of humaine nature is corroborated. And so Christ knew that his fathers vvill vvas that he should suffer, and his vvill also in the reasonable parte vvas resolved, but yet to shew him selfe a man, according to his sensuall parte he sayed: *if it bee possible free me from this chalice.* Nowve if you desire a reason vvhy Christ that vnder tooke our mortalitie, vvould none of our ignorance; diuines vvill giue you one moste euident. Bicause Christ (saye they) vnder tooke only those imperfeciōs of our nature, vv^{ch} ether vvwere necessarie to declare him selfe a man, or to make satisfactiō for our sinnes, or to giue vs. example; & bicause obedience, fasting, prayer, humi-

litie, pouertie, & such like serued for patternes for vs to imitate, hee vvas obediēt, he fasted, prayed, humiliated him selfe, & liued poorly: and bicause also hunger, thirst, colde, heate, mortalitie, vvere necessarieto suffer and to satisfie for vs, hee vvas houngrye, thirstie, hoat, colde, and mortall; and lastly, bicause nothing more declared that hee vvas a man then feare of deathe, vvhich manes nature abhorreth, he feared, and swet for feare, not vvater only, but also blood. But bicause sinne vvas against the end of redemption vvhich hee proposed to him selfe, hee vvould none of that, yea hee could not bicause hee vvas the some of God: and for as muche as inordinate motions of the fieshe serued nether for example, nor satisfaction, yea vvere rather contrarie, hee also refused them; and bicause ignorance also is manye tymes ioyned vvith sinne, ether as the cause, or effecte of sinne (for vvhoesoeuer sinneth, sayeth the Philosopher is ignoraunte & inconsiderate) yea bicause this vvas repugnaunt to the office of a Messias vvho vvas to instructe the vvholle vvorlde in heavenly doctrine, and vvas not necessarye to declare him selfe to bee man, bicause feare and other imperfections serued for that purpose sufficiently, yea could not demō-

strate him to bee man bicause angelles and deuills may bee ignoraunt; he vvould take noe ignoraunce vppon him. But let the heretike blaspheme a vvhile, and let him exceed the deuill his father in blasphemy; if Christ vvwere ignoraunte, he vvvas subiect also to sinne; bicause he might haue folloved his ignoraunce. For if the vnderstanding may erre or bee inconsiderate, the vvill vvwhich is directed by the vnderstanding may vvander and banger and sverue from reasons rule and Lore, and consequently also may sinne; And so our reformed Christians vvill make a deformed Christe of our Messias, vvho being him selfe subiecte to sinne (as hee is if he can bee ignoraunt or incōsiderate) and consequently hauing need him selfe of a redeemer, vvill yet take vppon him to redeeme others, and to saue others, vvho him selfe needeth a Sauour. See hovv basely these men conceiue of Christ, vvho though they saye that they giue all vnto him, yet do make him an ignoraunte and inconsiderate man; and yet they thē selues vvill bee so eagle-eyed that they cā finde out all the true meanīgs of Scripture vvith a priuate spirit, and knowve as vvell as the begger his dishe, theyr ovvne iustificatiō & predestinatiō. But to come nearer to our purpose, and

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conclusion, if Christ were ignorant and
inconsiderate, then can the truth erre,
wisdom can be deceived, & the way can
goe out of the way for *hee was the way,*
the truth, and the life, and the wisdom of
his father. If Christ can be ignorant,
he may be deceived, if he may be de-
ceived he may deceive, because he may
teach according to his error, if he
may deceive; peradventure he hath
deceived, and then peradventure his
preaching, his gospel, and whatsoever
he hath taught of Christian religion, is
error, and deceit; and so by little, and
little, heresie leadeth to Atheisme, and this
their blasphemous doctrine, ruineth
Christianitie. But yet rather upon these
blasphemers, Christ is the wisdom of
his father and so can not be deceived, he
is *prima veritas* the prime veritie, and so can
not deceive, and he is *summum bonum* chee-
fest good, yea goodness it selfe, and so will
not deceive, and our gospellers are here-
tikes, that is deceived, and deceivers.

*The tenth chapter sheweth how they make
Christe a desperate man, who not only feared
the iudgement-seate of his father, but also des-
paired for the tyme, of his own salvation.*

THese Reformers haue not yet in
 their opinion, deformed Christe suf-
 ficiently, for not content to haue made
 him an ignoraunte man, they auouch also
 that he feared his fathers tribunall, and
 dispaired of his ovvn saluation, and so
 they vvill make him also a desperate man.
 Calvin in his Harmonie of the ghospells *In c. 26. Mat. 26.*
 sayeth that vvhen Christ vvvas in his ago- *S. 27. in fine.*
 nie in the garden, it vvvas not the feare of
 deathe only vv^{ch} made him sweate blood
 and vvater, but sayeth hee: *It vvvas the ter-*
rible iudgement-seat of God, and the Iudge armed
vvith incomprehensible vengeance vvwhich he
proposed before his eyes, and on the other parte our
sinnes, vvwhich he had taken vppon him pressed
him vvith their vveight: so that it vvvas no mer-
uail if this bottomlesse pitte and horrible cōfusions
of damnation, did so feircely torment him vvith
feare, and anguish. And a litle after: death of S. 32.
it selfe could not so haue tormented the soule of the
sonne of God, had it not been that he perceiued that
he had to do vvith the iudgement of God. And
again he repeates this his blasphemie, least
you should thinke that it escaped him Ibidem.
vnaduisedly: Vvhēce it follovveth that he fea-
red a greater euill then deathe, vvwhich prouoked
him to desire to bee exempted from death: vvwhich
vvvas, that proposing before his eyes the vvraath of
God, in so much that he presented him selfe before
his iudgement-seate being charged vvith the sin-

nes of the vvholl vworld, it vvas necessary that he should be affrighted and afrayed of the profound bottomless-pitte of death. And vvith in some fevv lynes after he sayeth, that this deadly sweate could not proceed but from an unaccustomed and horrible fear. Yea sayeth he, to thinke that this agonie proceeded only from feare of death, vvhere to attribute vnto Christ a pusillanimitie vvich vve vvould condemne in an ordinarie man. Here Christian Reader, do not they eares burne to heare blasphemie so often repeated? and vvill thy Christian zeale permit such disgrace to be offered thy redeemer? vvhat Iohn Calvin, did Christ feare the tribunall seat of his father? then feared he the Iudges sentence, least it should be pronounced against him, then feared he damnatio and doubted vvwhether he should be comprehended in the sentence of *venite benedicti*, come yee blessed of my father, or *Ite maledicti*, goe you cursed into fier everlasting; then vvas he in a perplexitie and doubte, vvwhether he should be placed on the right hand vvith the electe, or on the lefte hand vvith the reprobate; And so the sonne of God vvho came to saue others vvas not sure of his ovvn saluation. Novv therfore if I vvill shevv my selfe a Christian, zealous of Christes honour, or carefull of myne own saluation, I must seeke to free him from this

Mat. 23.

this feare of his fathers sentence: for if he perishe (as Caluin sayeth he feared least he should perishe eternally) the must vvee all perishe, bicause by him only vve looke for saluation. The vvifeman sayeth that at the later day *the iust shall stand in great* ^{say. 1.} *constancie*, euen then vvhen the sentence shalbe pronounced, much greater noe doubt shalbe the constancie of Christ Iesus the sonne of God, of vvhome all the Saints that euer vv ere, haue borrovved their fortitude and courage. For he being the naturall sonne of God, knevv full vvell that his father nether vvould nor could deny his sonne, and vv as assured that he vvho vv as to sitte in iudgement and to pronounce the sentence, could not be him selfe arraigned. And is it likely that God vvho indevv ed Christes humaine nature vvith all knowvledge, and reuealed to him all secrets euen hartis cogitations, and the day of dome, vvich the Angells knowv not; vvould keepe this only secret from him, & vvould not let him knowve vvhat shoulde become of him selfe at the day of his death? The diuines vvith one common consent are of opinion that Christs soule from his conception, receiued the blisse and glorye vvich at the day of our particuler iudgement, or at our deliuey out of Purgatorie our soules

I shall receue, and they say, that to a glorified soule is de vva a glorified body, because the glory of the soule naturally imparts it selfe vnto the body; and that in Christ, it vvas noe miracle that his body vvas so gloriouse in his transfiguration, but rather it vvas a miracle that his glorious soule did not make his body also partaker of that glory from the beginning; but yet this miracle Christ vsed that he might suffer hunger, thirst, cold, and other miseries, vvhich he could not haue doone in a glorified body. Howv then vvas it possible that Christe should feare his fathers tribunall, and terrible sentēce, vvhich vvas all ready in possession of the glory of his soule, and vvas assured that his glorious soule should haue at the length, that is after his passion, a glorified body. But sayeth Caluine: Christ had taken vppon him our sinnes, and therefore might very vvell feare to appear before his fathers iudgement-seate. This is his diuinitie or rather blasphemie. For if he mean that Christ hath so vndertaken our sinnes that he verily made then his oovn, vvhich more blasphemie could he vtter? for although Illiricus auouched that God the father so potently imputed our sinnes to Christe that he made him a sinner, yet Christiane tongues abhorre to vtter, and Christiane

bares do burne to heare such blasphemous speeches. For sainct Peter, vwho ^{1. Pet. 2.} sayeth that Christ *bore our sinnes*, addeth vwith all, that *he bare them in his body vpon the vwood*, to signifie that he tooke not the mallice of our sinnes vpon him (for then he should haue sayed that he bare our sinnes in his soule bicause the soule only is the subiect of sinne) but that he suffered the paines deuv vnto our sinnes, vwhen he suffered the death of body, vpon the crosse. Yea as vwhen one satisfieth for anothers offence, he takes not the offence vpon him, but is cōtent to abide the punishment to set his freind at libertie, so Christ our Mediatour and Redeemer is sayed to haue taken our sinnes vpon him and to haue satisfied for them, bicause he hath endured the paynes vvhich vvere deuv vnto them: but as for our sinnes, he vvas not capable of the, and therefore the same sainct Peter in the same place sayeth that Christ *neuer sinned and that guile or fraude vvas neuer found in his mouthe*. Vwherefore though Christ might feare death and the torments of the crosse, bicause those he vvas to suffer for vs, yet had he nō caule to fear hell and daminatio, bicause although that punishment vvas deuv vnto our sinnes, yet vvas not Christ to suffer it, bicause his passion vvas sufficient as in the next

*Ex in cap. 22.
Lucas.*

*1.3. hist ani-
malium 6. 19.*

chapter I halbe proued. And this I hope
vill suffice a reasonable man. But Ihon
Caluin still cauillethe and vill not be sa-
tisfied vvith reason. For sayeth hee (as is
before related) Christ had beene very ef-
feminate, if for feare of death only he had
svette blood and vvater, therefore it vvas
noe lesse then hell and damnation, vvho-
se feare cast him into such an extraordina-
rie svreate. See vvhat care Caluin hathe
least Christ I should be counted a covvar-
de; and yet, vvhist to finde out a suffi-
cient cause of such a feare, he sayeth that
hee vvas a frayed of iudgement; he makes
him to feare that vvich hee vvas sure
I should neuer happen, vvich is the grea-
test folly in the vvorld, and argevveth the
most effeminate, and covvardly harte that
can bee. I ansvvere therefore that the feare
of deathe only, vvas sufficient to make
him svreate vvater and blood; for if as
Aristotle sayeth abundaunce of blood
and distemperature of body be sufficient
to make me sometymes to svreate bloud,
vell may vve conceiue hovv feare of
deathe in Christe (vvich must needs bee
very great partely bicause he vvould ha-
ue it so and for our sakes also, and partely
bicause he vvould not imparte any com-
forte or strengthe vnto his humaine na-
ture) might cause such a distemperature

in his body, that it being already extenuate and emptied of other humours, might sweate blood and vwater: nether proceeded this frō any impotēcie of mynde, for he that giueth such courage to his Saintes, could haue taken the same him selfe, but he vvould permit deathe and such a deathe, to do al that such an obiecte could do, and he vvould not giue any ayde vnto the inferiour parte of his soule, vvhere this passion of feare afflicted him, that he might beginne in the garden the dolefull tragedie of his passion, vvwhich he acted after vvards vppon the stage of his crosse. But Caluin hath not yet cast all his poison; he sayeth that Christ not only feared iudgement and damnation, but dispaired also of his Saluation. These are his vvords vvwhich vvith the other before, I translate out of his frenche Harmonie: *But this seemeth absurd that a voice of desperation should escape Christe. The answere is easie: that althoughe the fleshe apprehended damnation yet fayth remained firme in his harte.* Vvhere you must note that Caluin hauing discourted vppon thole vvords *my God my god vvhy hast thou forsakē me:* he sayeth, that this vvvas the greatest agonie that Christ euer suffered and the reason saythe he vvvas *bicause he vvvas conuenced before his fathers tribunall as culpable and as one that had God his enemye and*

in c. 17. Mat.
11. 46

as a man all ready condemned, vvhether vvith he vvvas so scarred and affrighted that it had bene enoughe to haue swallowed up all other men an hundred tymes. So that complaining that he vvvas abandoned of his father he speaketh not of faintness nor in ieste, for (sayeth he) the vehemencie of the greefe vvrested out of him this complaint, for as he vvvas presented as a pledge for vs, so vvould he susteine verily the Iudgement of God in our name. And bicause in these speeches he seemed to auouch that Christ dispaired as one forlorne & forsaken of his father, he sayeth that yet his fayth remained firme. Is it so Caluin and did Christ as he vvvas man so feare the iudgment-seate, that he dispaired? Then, ether that dispaire vvvas deliberate, or sodaine and indeliberate. If deliberate then certes did Christe sinne most danmably; for vvhat greater sinne is ther, then to dispaire of Gods mercie? For he that dispaireth ether he thinks not God able to saue him, or not vvilling, in the one he dothe iniurie to gods omnipotencie, in the other he mispriceth his mercie. If indeliberate, then vvvas Christe inconsiderate and carryed away vvith Passion like a beast or vnreasonable man, vvvhich althoughe Caluin sticketh not to graunte (for he sayeth that the vehemencie of his agonie vvrested out of him feare and dispaire

ere he vvas ayvare) yet do all the fathers and diuines in this point stand against him, affirming that neuer any passion in Christ preuented reason and consideration. Yea they conceiue of Christ as of one that vvas so vigilante ouer his passions, that neuer any arose vvithout consideration, and commaundement. For vvhen he vvould (hevv zeale he commaunded a passion of anger to arise, yet in that moderation, as it might (hevv him to be zealous and yet nether restie nor furiose. Likevvile vvhen it pleased him to afflict his harte vvith feare and sorowve, he commaunded those passions to arise in that vehemencie, vvich vvas expedient to suffer for vs, or to (hevv him selfe a man, and yet vvith that moderation that they neuer exceeded the golden meane of vertue; and he that could commaunde the vvindes and tempests to cease, could commaunde his passions dovvn againe. And so vvhen in the garden he feared death, that feare vvas præuented and commaunded by reason, and so vvas deliberate, and yet noe sinne bicause it is naturall to feare death, and it vvith all the Superiour parte of the mynde bee resolute, and vvill not for that feare trasgresse gods lawve or offende conscience, it increaseth the merit, of martyrdome or suffraunce

of death, because it augmenteth the difficulty. Wherefore diuines calle Christes passions, *propassions*, because he allwayes prauented them, and commaunded them to arise, and therefore the Euangelist sayeth not, that Christ was perturbed or troubled with his passions (as we are) but that *he troubled him selfe*. In like manner when Christ cryed *on the crosse my God my God why hast thou forsaken mee?* that complaint proceeded from the sensual parte of his soule which feared death and the panges therof, and was not a complaint indeliberately wrested out by vehemencie of grief, as Caluin auoucheth, but was deliberate, and yet noe sinne, because if the Superiour parte be resolute, it is noe sinne though the inferiour parte fear death as contrarie to nature. Nether was that complaint a desperation of Salvation, for Christ (as before is declared) was sure of that, but it was a complaint of the sensuall parte which complained that it receiued noe succour from the diuinitie, but was left as it were to it selfe, to suffer feare, grief, and paine for our Redemption; and yet in that complaint (as I sayed) was no sinne, because death is a thinge to be feared, and the flesh and sensuall parte naturall y feareth it; only then this feare is a sinne, when it makes vs of;

Augu. tract.
49. in 10.

fend our conscience, or to transgress the
 law of God, vvhich effect it could not
 haue in Christe bicause the Superiour
 parte of his soule vvas alvvayes resolved
 to dye for mans redemption. Novv vvhē-
 ras Calvin sayeth that Christe dispaired
 yet retained faithe, I can not see howe
 those tvvoe things can stande together in
 his opinion. For if faithe bee an assuraun-
 ce of present and future iustice, yea of
 Election and Saluatiō, (as Caluine sayeth *See the seventh*
 it is) then if Christe dispayred of Saluation, *booke, and*
 he lost his faith, bicause he lost that assu- *third chap.*
 raunce, & so by Caluins doctrine, vvas an
 infidelle. Nether vvill Caluins shifte be
 sufficient to holde these tvvoe (to vvith as-
 suraunce and desperation together) for
 to say, as he sayethe, that this desperation
 in Christe vvas indeliberate and so might
 stande vvith faithe, is to vphold one ab-
 surditie by another, for it is most absurde
 to ascribe vnto Christe any inconsiderate,
 or indeliberate actions: better vvēre it for
 Calvin to saye as diuines commonly saye
 that there vvas noe faythe in Christe, bi-
 cause faythe vvhich is an obscure knowv-
 ledge, can not stand vvith the cleare vi-
 sion of God vvhich Christe had, and vv^{ch}
 gaue him a greater assuraunce of Salua-
 tion, then faithe can do. Thus thou seest
 gentle reader howe vnlikely it is vvhich

Caluin sayethe, that Christe doubted and dispaired of saluation vwho vvas the sonne of God, blessed in soule from the first moment of his conception, and so assured of the blisse and glorie both of soule and bodye. But bicause Caluin vwill haue it soe, let him still stande to it that Christ vvas arraigned as guiltrie at his fathers tribunall, and that hee so feared the Iudges sentence that he doubted yea dispaired of saluation. But vvhath shall he gaine by this doctrine? he shall declare him selfe to be as he is, a sacrilegiouse companion, vwho robbeth Christ of his glorie, in vttering such iniuriouse and opprobriouse speeches, and shall deserue to bee hissed out of the Church and schoole of Christe, for preaching that doctrine from vvhich Christiane eares abhorre, and shall demonstrate him selfe not to bee a sincere Christian, vwho speakes so contemptibly of Christ vvhome he professeth to honour and to vvhome he sayeth (but howe truly vwho sees not?) that he giueth all homage, and glorie.

*The eleuenth Chapter shevveth howe Caluin
bringeth Christe to Hell and the torments
therof, and so makes him a companion
of the damned.*

THe sinner vwhen he his once habi-
tuated in sinne, makes noe scruple
of sinne, and vwhen he is plunged in the
depthe of sinne; he contemneth, and is
so farre from seeking meanes to gett out
of this filthy sinke, th it hauing once loy-
led him selfe he cares not to vuallooue
him selfe in filthe, and to adde filthines to
filthines, and abomination to abomina-
tion, vvithout stoppe, or stay, ende, or
measure. So it happeneth to Ihon Caluin
vvho hauing begonne to blaspheme,
neuer leaueth blaspheming, but addeth
blasphemie to blasphemie, and still redou-
bleth his blasphemies. For not content
to haue despoiled Christ of many noble
titles, not thinking it a sufficient disgrace
to make him an ignoraunte and desperate
man, he novv openeth his mouthe to vt-
ter his greatest blasphemie, and to spitte
his greatest spite against him, associating
him in punishment vvith the deuilles,
making him a member of the damned
crevve, and an inhabitaunte of hell it sel-
fe, and from desperation bringeth him to
hell and damnation. In his Institutions l. 3. c. 16. §. 10.
vvhich T. N. translated into English and
Richard Harison imprinted, in the yeare
of our Lord 1562. hauing occasion to trea-
te of the descension of Christe into Hell,
he sayeth that Christe is sayed to haue

descended into hell, not that his soule locally descended (for Calvin acknowledgeth noe locall hell) but bicaule in soule he felte the paines of hell: for (sayeth he)

3, not only the body of Christe was giuen to be the
 3, price of our redemption, but ther was another
 3, greater and more excellent price payed in this,
 3, that in his soule he suffered the terrible tormentes
 4, of a damned and forsaken man. And a litle

after, he answereth a question vvhich he suppolet may be moued in this manner:

2c. 12.

Nouue if a man should aske of me vvhether that Christe went doune to hell vvhether he prayed to escape that death; I answere that then was the beginning of it. And seing that Calvin acknowledgeth no other hell then the paines of hell, that is torments of mynde vvhether vwith the damned are vexed, it followeth that Christe in the garden vvhether he feared not only death as Calvin sayeth, but his fathers tribunall also, began his hell, & vvhether he dispaired (as he sayeth) on the crosse, he entered into the depthe of hell, and so those vvords:

Act 27.

my God, my God vvhy hast thou forsaken me? Vwere the vvords of a damned man. O blasphemie, and that of one vvho vvill needs be counted a zealous, and a reformed, and reforming Christian. Thou Christiane Calvin? thou a Ievve and more blasphemouse then a devill. Thinkest

thou that Christe redeemed vs vvhoe
could not saue him selfe? If he suffered hell
he vvas damned, bicause none suffer hell
but by sentence of damnation, and seing
that out of hell ther is noe redemption,
he his still damned and so noe redeemer.
But to redouble y^e iniurie vvith a flovyte,
Caluin vvill needs seeme Christes greatest
freind in prefering him to hell, for (sayeth
he) it had beene but a small matter to
haue suffered deathe of body, yea that Sect. 12.
death (sayeth he) vvould only haue re-
deemed our bodyes, but not our soules;
and so to make Christe a complete redee-
mer of body and soule, he bringeth him
to hell. Secōdly he sayeth that this highly
commendeth Christes mercie and chari-
tie. And thirdly he sayeth, that this also
sheweth y^e povver of Christe, vvhoe not
only by death overcame death, but by
suffring hell paines overcame hell also,
and by taking the paine vvich vve de-
serued, acquitted vs of the same. Thus he
shroudeth his impietie and blasphemie
vnder the shevv of pietie and zeale of
Christes honnour, and vvhen he blasphe-
meth the most of all, hee vvill seeme to ho-
nour Christe vvith the title of a complete
redeemer, and to commend his charitie,
and povver. But to the first I ansvvere
that Christ by his death and passion payed

*Eph 5.**Col 1.**1. Pet. 1.**Supra.*

a sufficient price and ranfome bothe for soule and body, and therefore saint Paule sayeth *that in Christe we have redemption in his blood.* And again he sayeth that Christe hathe pacified all by the blood of the crosse bothe in heauen and earthe. To vvhome saint Peter subscribing, avoucheth *that we are redeemed not with gold nor siluer but with the precious blood of the immaculate labe.* And neuer shall Iohn Caluin finde ether scripture, or father, that sayeth that Christe suffered the paynes of hell for our redemption, but rather he shall finde that they attribute our redemption to the passion and payes of death of Christes body. And therefore if Caluin will stāde to it that Christes passion was only able to ranfome our bodyes but not our soules, he detracteth from the dignitie of Christs deathe, and seeing that the scriptures and fathers acknowledge noe other price to haue bene offred for vs then Christes deathe and passion, if that were deficient, then according to Caluin, Christe is noe complete Redeemer. But he presseth vs with an argument vvhich he counteth insoluble, for (sayeth he) he that satisfieth for another must pay the debte vvhich he owveth, and susteine the payne, vvhich he deserued, and therefore because wee deserued the paynes of hell, and were to suf-

fer them both in soule & body, it vvas necessarie that Christ in soule should suffer the paynes of hell, else had he bee but halfe a redeemer. But by this argument Christe should haue endured in hell perpetuall tormentes, and so should neuer haue redeemed vs, bicause he should him selfe haue been a perpetuall prisoner; for if Christe must needs suffer the selfe same paine vvhich vvee deserued, then must he according to Caluins rule haue endured a perpetuall hell, bicause that vvas the punishment prepared for vs, and seing that eternall punishment neuer comes to an ende, Christe should neuer haue payed the ransome deuv for sinne, and so vve should neuer haue been redeemed. Vvherfore I saye that Christes passion, to the sufferance of vvhich bothe Christes body and soule concurred (for the body by it selfe alone can not suffer paine) vvas a sufficient ransome to redeeme bothe our soules and our bodyes from hell and datnnation, and therfore to that only and not to the paynes of hell the scriptures & fathers do attribute our redemption. And this (as I haue proued already) vvas a moeste sufficient price, and so sufficient, that in that it vvas the passion and deathe of him that vvas God and man, it vvas sufficient to haue redeemed a thouland

*See the third
booke & third
chap.*

vvorlde, yea the deuilles & damned also, nether must Caluin bee so rigorous as to thinke that noe satisfaction can bee sufficient, vnless it bee of the same kinde vvith the debte vvwhich is to bee payed, or the harme vvwhich is to bee repaired; for if one of Caluins brotherhood had cut of the arme of another brother, vvould not a peece of mony haue made satisfaction for the mayme? or vvould Caluin haue exacted arme for arme? And if one had ovvght Caluin an hundred crownes vvould not he haue beene content to haue taken the vvorthe or more then the vvorthe in corne, sheepe, or suche like, but needs must haue crowne for crowne, as thoughe there vvwere noe other lawe but *lex talionis*? or if satisfaction for these debtes and losses may be made by other paymentes vvwhich are of equall value, then might Christe by sufferinge deathe vvwhich vvvas of infinite price and value, make a full satisfaction for the paines of hell; and yet neuer feele the paines therof. And in deed it vvvas not conuenient that Christe should suffer the paines of hell. For first those paines are of their nature perpetuall and so if Christe had once permitted those torments to afflict his soule, he should neuer haue beene eased of the same. Secondly

condly it had beene dishonorable vnto
Christe to be fellowe mate vwith the
damned: and althoughe saint Peter sayeth
that God raised him from deathe to life
the sorrovvcs of hell being dissolued,
yet he meanes not therby that Christe
once suffred y^e sorovves of hell, but ether
that hee loosed vs from the sorovves of
hell, or that hee acquitte him selfe from
them, bicause hee neuer vvas tormented
vwith them. Thirdly to haue suffered these
paines had been to noe purpose, bicause
that the paynes of hell are not satisfacto-
rie, and therfore after that the damned
haue endured them many milliōs of yea-
res, they are neuer the nearer an end of
their misery. Now as cōcerning Christes
charitie, that vvas sufficiently declared in
that hee suffred deathe for vs. For *noe man* 10. 15.
hathe greater charitie then to dy for this freende,
& especially for his enemies. and this also
extolleth Christes povver moste highly,
vwho by deathe ouercame deathe, yea
sinne also, and damnation. But my hande
is vweary and my pen seemes vnvilling
to yeld any more inke to a longer dis-
course vppon these vnechristiane, yea dia-
bolicall blasphemies, and I doubte not
but the Readers eares doe burne all ready
to haue hard so much of the. Out of this
doctrīne peradventure proceeded, that

*Anno 1537.**Bolsec in vi-
ta Caluini.**Genes. li. 4.
Cron.*

blasphemouse speeche of one vvhoe (as
Surius reported) vvas not afrayed to say
that Christe vvas dāned in hell: And for
this, as it is very probable, God permitted
Ihon Calvin to dye so desperately. For he
that auouched Christ to haue dispayred
and to haue suffred hel-lpaynes, at the
hovver of his deathe him selfe dispayred,
and seemed euen then to beginne his hell,
bicause the hee cursed the daye that euer
hee sette pen to paper (vvhich vvee also
maye curse) and leauing to call vppon
Christe at his deathe vvhome in his life
hee had so dishonoured, he called vppon
the deuill vvhose instrument & seruaunte
he had been, and vnto him rendred his
miserable soule, vvhich had deserued as
many helles, as vvere and are the soules
vvhich vvere, and still are, by his doctrine
deceined.

*The ruvelueth chapter shewveth that the Ghos-
pellers can abide nothing, vvhich is, or hath
been belöging vnto Christ, vvhich is the laste
signe that they are noe sincere Christians.*

It is a common saying vsuall in euery
mans mouthe, and yet not so common
as true: *Loue mee loue my dogge*: vvhich not
only the cōmon voice allowveth, but also
experience & reason approueth. for such
is the nature of loue and frendship, that

as it trāsformeth one freind into another,
 & makes vs to accounte of our freind as
 another our selfe, so dothe it engender in
 vs an affection vnto our freinde his frein-
 des, kinsmen, alliaunce, seruantes, and
 vwhatsoever belongeth vnto him, or is
 beloued of him. And the reason is mani-
 fest: for if frendship be of that nature, that
 is maketh one soule as it vvere in twoe
 bodyes, and causeth vs to esteem of our
 freind as another our selfe, then as vve
 first loue our selues, and then others that
 are linked vnto vs, so vve must loue our
 freind as our selfe, and then his alliaunce
 for his sake, and vve must tender his life,
 his goodes, and cōmodities as our ovvn.
 Vvherfore vvee read that *Damon* and *Pi-
 thias*, did striue earnestly & cōtende most
 louingly vvho should dy for the other.
 For as the soule by affectiō is more vvhere
 it loueth then vvhere it liueth, so *Damon*
 thought him selfe to liue better in *Pithias*
 then in him selfe, and therfore to saue him
 selfe in *Pithias*, he desired to dy in him
 selfe. And he that loued *Pithias* life as his
 ovvne, vvould haue affected *Pithias* frein-
 des and vvould for his sake haue tende-
 red his goods as his ovvne. vvee read that
David and *Ionathas* vv ere such louing
 freindes, that their soules vv ere gl e vv ell toge-
 ther; vv hich loue of *David* to vv ardes lo- 1. Reg. 11.

*Exod. 45. &
97.*

nathas could not be stayed in Ionathas his person, but for his sake extended it selfe to his house and familie. Kinge Pharao vvho extolled and loued higly Ioseph the Patriarch, loued not him alone, but for his sake entertained Iacob his father, and all his brethren. For this is the nature and lawe of frendshipp : *loue me loue myne.* Vvherfore vvee see by experience how vvhe vve loue a freind sincerly, vvee loue for his sake his freindes also, & alliaunce, yea his seruantes, yea his dogge, yea his ringe, and image, and vvhatsoever hath beene deare to him or appertaining vnto him. And least that any should thinke that frendshipp vvorkes this effecte betvvixte me only, I vvill shew howe charitie vvhich is the frendshipp vvhich man hath vvith God, hath the same properties. For charitie makes vs not only the seruantes of God but his freinds also, and in a golden chayne so linketh vs vnto him, that vvee are as sainct Paule sayeth *one spirit vvith him.* In so much that sainct Paule sayed that novv he liueth not in him selfe but in Christe, into vvhom by loue he vvas transformed, esteeming of Christe as of another him selfe, in vvhome he thought he liued better then in him selfe. And therefore he tendered Christe his honour aboue his ovvn com;

11. 13.

1. Cor. 6.

Gal. 2.

moditie, and vvould rather dy as in deed he did, then Christe should susteine any dishonour, and rather then hee vvould deny him or forsake him, hee denied himselfe and neglected his ovvn life. The like effecte this loue hath euer vvrought in the hartes of the Martyrs of the Church, vvho not only desired to dy for Christe, as Damon did for Pithias, but dyed in deed, and suffered most exquisite tormentes, least he should susteine the least losse and damage in his honour. And certes they that for loue of Christ tendered his honour more then their ovvne liues, did noe doubte affect and reuerence for his sake his mother, his freinds, his image, his crosse, and vvhat soeuer hath beene belonging vnto him; for loue is of this nature that it extendeth it selfe not only to our freind, but for his sake it tendereth his honour, affecteth his alliaunce and freindes, yea his seruants; and for his sake esteemeth of his image, ringe, and vvhatsoeuer hath beene appertaining vnto him. Vvherfore the greatest louers and freindes that euer Christ had, to vvitte the Martyrs vvho dyed fot him, and the first Christians vvho first receiued his lavve, and professed his name, did so loue him that for his sake they respected vvith reuerence his crosse, his image, his vvor-

Luce, 1.

de, his sacramentes, his mother, his Apostles, his seruantes, yea their images and reliques also. The Angell Gabriel for the honour he owed vnto his master Christ Iesus, speakes vnto our blessed lady vvith great reuerence and respect, because she vvas to be his mother, knowing that he vvho honoureth the sonne, must respect the mother. Saint Ihon the Euangelist vvhome loue made so bold as to repose him selfe in Christs bosome, had noe doubt a great respect vnto his mother vvho vvas comended vnto him, and therefore some historiographers vvrite that he caryed her vvith him vnto his bishopricke of Ephesus. Sainct Ignarius vvriting to sainct Ihon the Euangelist, sayeth that he vvas desirouse to see our lady of vvho Christe vvas borne. S. Dionisius Areopagita desired to see the body of her, vvwhich gaue the beginning of life to him vvho vvas *the vvay the veritie and life it selfe*. Let vs novv compare these ancient Christians vvith our newe reformers, and if to loue our freinds alliance, bee an euident signe of loue tovwards him, and hatred of them, must needs argue no good meaning to him, let vs gather by the affection vvwhich these me shew tovwards Christes freindes, vvhat zeale and affection they beare to his person. And to beginne vvith

the mother of God, bicause shee is nexte
 in dignitie vnto God, and as neare as the
 mother can be to the sonne, let vs see
 howe reuerently they speake of this
 vvorthy creature. Luther sayeth that the
 monkes for vvomens sakes, haue extolled
 the virgin to much, and placed her aboue
 the Angells: and he is angry vvith the
 vvoman in the ghospell for calling *the*
vvombe of this virgin bleſſed: Yea sayeth hee
 euery ministers yoke-fellovve may be as
 good as shee, sauing that she cannot be
 the mother of God as shee vvas. Calvin
 sayeth that vvhen she put Christe in mynd
 of vvante of vvine at the mariadge, *she*
kept not herselfe vvith in her boundes, and ano-
 ther tyme vvhen Christe sayed *vvhich is*
my mother and vvho are my brethern? He car-
 ped (sayeth Calvin) *at Maries importunitie*,
vvho preposterously vvient about to interrupte
his preaching. Yea he also findeth faulte
 vvith Papistes for vsing those vvords of
 the deuout vvoman in the Ghospell *bles-*
ſed bee the vvombe vvhich bare thee bicause
 (sayeth hee) the vvomā vvas checked for
 so saying. Oecolampadius condemnes
 her of ambition vvhen she told her sonne
 at the mariadge, that vvine vvas vvāting.
 Brentius sayeth that vvhen she vvith
 Christs Kinsfolkes, came to speake vvith
 Christe, she sheyved her selfe vnciuil, and

*Postilla nat.
Maria.*

*Post Dom 8.
Quadr.*

*Ser nat Ma.
ria.*

*in Harmo.
lo. 2o*

*Harm. Mat.
12.*

*Harm.
Luo. 11.*

*in lo 2.
Antid. 2. 8.
Luo.*

*Ho. 19. Luc.
Luc. etiam
post Dom.
post Epiph.*

*Homp. 17. in
Luc.*

*apud Genif.
h. 1. 2. 12.*

exceeded the boundes of publike honestie, and therfore by Christe vvas put to publike shame. The same Brentius sayeth that vwhen he had lost Christe he fell into these cogitations: *If this vvere the Messias howv happeneth it that he is disobedient to his parentes, and so closely stealeth a vvay from them? howv is hee the Messias and autour of fœlicitie, by vvhom as yet vve neuer had good fortune? And vvhen (sayeth he) this virgin and the disciples sawv that Christe vvas condemned to so shamefull a deathe, then vvere they scandalized, and then appeared their vaine cogitations and impiousse harts.* Ioannes Agricola suspects her maydenly honestie and makes the Angell to speake like a lasciuious vvouer vnto her and as one that vvvent about to entise her: thus hee makes him to speake: *all Hayle most gratiouse lady vvwhose company all men do desire. And thinke you (sayeth he) vvhat it is to see a trimne young man all alone vvith a mayd in a chāber close shut vp, and vsing sweet vvordes and not obscurely insinuating by vvordes & gesturs howv much hee desired.* O lasciuious companiō that could conceue so beastly of the company of an Angell, vvho is chaste by nature, and of a virgine vvho vvas as free from luste by grace, as an Angell by nature. If novv the prouerb be true as reason and experience teacheth it to bee moste true: *loue me loue*

myne: then Iudge gentle reader by the re-
 specte vvh^{ch} these men beare to Christs mo-
 ther, vvh^{at} their reuerence and affection
 is vvhich they beare to her sonne, Besids *Calu li. 10.*
 this it is a common opinion of theirs that *Inst. c. 12.*
 noe honour or religious respect is to be, *S. 1. 2. 4. 20.*
 giuen vnto the mother of God, or the *6. 20.*
 saints of heauen. And Luther seemeth *in Post nat.*
 much to enuie at the honour vvhich is *Maria &*
 giuen to our lady, saing, (but vwith a lye) *post Annun-*
 that papistes make her a goddess, and ron- *ciat.*
 ne more vnto her then vnto Christe, ex-
 pecting more grace and fauour of her
 then of him. Melancthon sayeth that it is
 plaine that amongst papistes the blessed *Apol. conf.*
 virgin is succeeded in Christes place, and
 that all call vppon her and repose confi-
 dence in her, as thoughe Christe vvere
 noe propitiatour, but only a Iudge and a
 reuenger. In vvhich as he lyeth louvdly,
 soe he plainly bevrayeth the enuie
 vvhich he conceineth against this virgins
 honour. Calvin complayneth that vve *Harm. c. 2.*
 adorne this virgin vwith the spoiles taken *10.*
 from her sonne, and that vve thinke her
 not honoured enough vnlesse *she be made*
a goddess. As for other saintes they so reui-
 le them and that vwith such bitter scoffes
 and flovvtes, that herin I admire the pa-
 tience of the diuine Maiestie vvhich hol-
 deth his reueging hande. Calvin rayles at

*l. 2. Infr. c. 10.
S. 11.*

*in cap. 12.
Exo.*

*l. 2. Infr. c. 20.
S. 27. de re-
for. Ecclesia.*

*on Tb. 2. vol.
to. 1. tit. 12.
c. 108.*

*on Col. cons.
libert. 2. 9.*

*Dial. pere-
grinationis*

Ser nat. virg

l. cons. 2. vol.

all the sainctes bothe of the old and new
lawe: he calleth Abraham a vvorfhipper
of Idolls and exaggerateth diuers sinnes
of Sara and Rebecca, he accuseth Moy-
ses the mildest and meekest man that vvas
in his tyme, of arrogancie and pride. The
Saints of the new lawe he calleth long-
eared creaturs vvho can hear so farre of:
he nicknameth them by contempt, dead-
men, (hadovves, visards, moniters, beasts,
vvherein he followveth the stepps of his
father Vviclephe vvho called the Saints
Scurr. as principis: the Princes Iesters. And one
Quintine a libertine is so fovvle mou-
thed that vvhen he nameth sainct Paule
he calleth him the broken vessell, sainct
Ihon hee termeth the foolish yunker,
sainct Mathevv, the vsurer, sainct Peter,
the denyer. They take also from all Saints
the honour vvhich is giuen them by in-
tercession and sutes made vnto them.
Eraimus to make the vvay for them, ma-
kes the blessed Virgin to say that she li-
kes vvell of Luthers doctrine vvhich tea-
cheth that Saints are not to be prayed vn-
to, for now (thus he makes her speake)
*I may be quiet vvhere as before all came to me as
though my sonne vv ere still a babe.* Luther
layeth that he esteemeth noe more of the
virgins prayers then of another Christiā;
yea he denyeth all inuocation of Sainctes:

so dothe Caluin also in many places of
 his institutions. And one Vvilliam Ro-
 ding in a booke or libel vvhich he made
 against the schooles of Iesuits, (for their
 teaching and bringing vp of youthe es-
 pecially is disliked of heretikes) brings
 in the blessed virgin speaking in this man-
 ner: Leau of this saluting me, and in salu-
 ting me to honour me, leau of vvorship-
 ping of Saints and those that are dead,
 vve detest thy salutations and prayers:
 vvhere thou arte, vvhat thou doest, or
 vvwhether thou beest a liue or dead, vve
 knovv not, and vve care not; so farre are
 vve frō hearing thy prayers. As for ima-
 ges and reliques of Christe, his mother,
 and his saintes, they detest them: and ther-
 fore Luther vvisheth that all reliques
 vv ere buried in the earth: yea their brea-
 king and defacing of images, and their
 burning of reliques, argvveth their myn-
 de and opinion in these matters sufficient-
 ly. Vvherin they imitate Hierome of Pra-
 gue vvho pulled down the Crucifix and
 defiled and abused it, and yet reteined
 Vviclephs picture crownded vvith a dia-
 deme; for so these men thinke the best
 place of their hovvse not good enoughe
 for Luthers and Caluins pictures, and yet
 deface and defile the images of Christe,
 his mother, and his Saincts. But they say

*l. 1. c. 14 §. 12.
 l. 3. c. 20 §. 20.
 Roding l. cōs.
 Schol. Iesuits.*

*Cal. l. de ref.
 mag. cōs. 4. c.
 6. col. 156.*

Ser. de Cruce.

*Ex Coel l. 3.
 hist. Hussit.*

*Deut. 6.
Mat. 4.
1. Tim. 1.*

that this they doe for pure loue and honour towards Christe, vwho I should bee highly iniured, if any but hee I should bee honoured, and they haue a varrant for the same out of gods ovvn vvord: *Thou shalt adore thy lord god and him only thou shalt serue.* And againe: *To God only honour and glorie.* But yet bicause scripture can not be contrary to reason, and much less to it selfe, they should haue soughte meanes to haue expounded those vvords, rather then to haue fallē into these grosse absurdities: for the same God vvho commaundeth to adore and serue him only, commaundeth vs to honour our parents and to serue our masters. And reason teacheth vs that if vve honour and loue God vve must respecte his friends and those that he respecteth, for the prouerb must needs be true, *Loue me loue myne*, bicause it is grounded in reason and the very nature of frendship. Vvherfore I ansvver that God is a icalouse God, and therfore vvill haue suprem honour and affection giuen vnto him selfe only, bicause he only hath supreme soveranitie, (vvhich only the alleaged places do proue) but if it be lavvfull to make this argument; God only must haue supreme honour ergo saincts must haue none at all; It may also be as vvell inferred that neither our parentes, nor our Princes must

be honoured, or affected. Let therefore the reformers calle to mynde, that to excellencie and dignitie honour is devve, & therfore seing that ther are three kinds of excellencies, vvell haue the diuines distinguis hed three kinde of honours or vvorships. The first excellencie is increate and supreme, vv which is proper to God, and therfore to him is devv supreme honour vv which is called *Latria*, and to giue this honour to any creature is idolatrie. The second is called morall or ciuill excellencie, vv which consisteth in authoritie, morall vertue, and learning, or such like, and to this is devv a ciuill honour vv which vve giue to Princes, and superiours and morall-honest men, and learned men: for authoritie, verrue, and learning, are to be respected. The third excellencie is supernaturall vv which consistethe in grace sanctitie, and glorie, & to this is devv a religious honour: yet bicause this excellencie is infinitely inferiour to gods excellencie, vve must giue vnto it a religious, but yet a farre inferiour honour. And vvith this honour our blessed lady, saint Ihon Baptiste, saint Peter, saint Paule, and other Saints vv whilest they liued deserued to bee respected, and sithence that their sanctitie is noe less in heauen then it vv as in earthe, they are noe less after death to

be honoured then they were living. And therefore as Ciuile honour giuen to Princes, learned, and morall men, derogateth not to Gods honour bicause it is inferiour, so nether dothe this religious honour, bicause it is inferiour. But Calvin sayeth that religious honour is only deuote to God. This he affirmeth but he can not proue it, and therefore I deny it, and will proue the contrarie. For religion is a vertue vvhich giueth to god supreme vvorshippe, and to Saints, and holy thinges, inferiour honour, and so respecteth euery one in his kinde. To God this vertue giues a supreme honour called *Latria*, to the Saints an inferiour honour called *Dulia* to the blessed virgin bicause she farre excelleth the other Saints, it giueth an honour inferiour to *Latria* but superiour to *Dulia*, vvhich diuines calle *Hyperdulia*. And I vvould demaund of Calvin, if Saincte Ihon Baptiste were in earthe, vvwhether hee vvould honour him or noe for his sanctitie? If hee saye hee vvould, then I aske of him, vvhat honour hee vvould giue him? not Supreme honour: bicause that is deuote to God, not Ciuill honour; bicause that is giuen to morall vertue only, authoritie, and learning. Vvhat honour then shall sainct Ihon Baptiste haue for his Sanctitie? certainly ether

an inferiour religious honour called *Dulia* or none at all. And if Calvin would honour him in earthe, and religiously also for his sanctitie, why feareth he to giue him that honour in heaven, sithence that his soule (vvhich is the proper subiecte of sanctitie) is noe less living there, then it vvas here, and is indevvved vwith noe lesse sanctitie in heaven then is vvas in earth, and besides that, is also there enriched vwith glorie, vvhich it had not here? Nowv if Calvin vwill saye that at least images and reliques are not to be honoured, bicause in them is none of these three excellenties afore mentioned: I vwill tell him that althoughe none of these excellencies be formally in images or reliques, yet bicause these are appertaining vnto them vvho are honoured, they may and muste also bee something respected and reuerenced (but vwith a farre inferiour respecte) and that for their sakes to vvhome they apperteined. For as the Prince & Superiour hathe only the ciuill excellencie, and yet not he only, but for his sake, his image, his chaire of estate, his ringe, and after his death, his dead body also is to bee respected, but yet not vwith that honour vvhere vwith his ovvn person is honoured, so if God and his sainctes maye be honoured vwith religious honour, then for God his

sake, his image may be respected, and for Christes sake his name, his, vvorde, his Sacramentes, his crosse, nayles and other thinges belonging vnto him, and for the Sainctes sake, their images, bodyes, bones, clothes, and such like, may and must bee religiously honoured, yet vvith an inferiour honour. And the reason is first because in these things also by a certaine participation and representation, vve behold in some sorte their excellencie to vvhome they pertaine, and therefore vve respect them for their sakes. Secondly the nature of frendship vvill haue it soe, that if vve honour and loue any, vve must respect for his sake all belonging vnto him, euen vnto his dogge. But Calvin vvill saye that greater vvould be the honour of Christe, if vve gaue all honour to him, and none at all to his sainctes; vvich hee affirmeth and I vvith more reason do denye. For as then I honour and loue my Prince best vvhen I soe respecte him, that I honour and loue not him only, but for his sake his alliaunce, his frends, his officers, his seruantes his image, yea his ringe: so do I honour and loue Christe moste, vvhen for his sake I respecte and honour his mother, his officers, the Apostles, his freindes, the sainctes, yea his crosse and image. And as Princes take it for a dishonour to haue
their

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mediatour, and intercessour, and we acknowledge Saints as secundarie mediators and intercessours, vvhome we desire for the credit vvhich they haue vvith Christe greater then we haue, to make intercession to him for our necessities. And so we pray othervvise to Christe, othervvise to Saincts, to him we pray as to our supreme aduocate, to them as to secundarie mediators, vvho haue noe access to God but by him; to him we pray as vnto him that bestovveth grace, healt he & such ther benefites on vs, to them we praye not to bestovve those benefites, but to pray to him to bestovve them on vs. And if some tymes we desire our Lady, and other Saincts to send vs healt he or to giue vs grace, our meaninge is noe other, then to desire them to procure of Christe these benefites for vs, by their prayer and intercession. But Sainctes sayeth Calvin ca not heare vs so farre of; I graunt they can not naturally nor by corporall eares, for as yet they haue none at all, but yet I saye that by reuelatiō, God vvho reuealed many future thinges to his Prophetes, reuealeth also vnto Saincts all thinges vvvhich are belonginge vnto them, emongest vvvhich are the prayers vvvhich are made vnto them; and I auouch vvith the diuines and holy fathers, that as they see God

face to face, so in him they see & knowe
 euen our cogitations, prayers, and vvhats-
 soeuer is belöging vnto them. Vvherfore
 I may iustly suspect our Reformers sin-
 ceritie to Christe, vvho can abide neither
 his mother, nor his Saincts, nor his crosse,
 nor image, nor any thing belonging vnto
 him: bicause y^e nature of frēds hip is such;
 that if they loue and honour him they
 must loue and honour his frends and ser-
 uants. Here I could demonstrate out of
 scripture the honour deu to saintes, bi-
 cause scripture auoucheth that Abraham,
 Loth, Balaam, and Iosue vvorshipped
 Angels, that Abdias honoured Elias, and
 that the scennes of the prophetes reuerēt-
 ly respected Elizeus; vvho novv are much
 more vvorthy honour then they vv ere in
 this mortall life and may accept of it as
 it vvell novv vvithout preiudice to Chri-
 stes honour, as then. Prayer to Sainctes I
 could proue out of Gods ovvne mouth,
 for vvhen he sayed, *that if Moyses and Sa-*
mucl should stande before him (to vv it to ma-
 ke intercession for the people) *yet his soule*
vvould not be vvish that people, he giues vs
 leaue to suppose that they may praye for
 the people. that vision also of *Iudas Macha-*
bens in vv which he savve *Onias* and *Hieremie,*
 then not liuing; yet praying for him and
 his armie; dothe argue that Sainctes pray

Gen. 18. 19.

Num. 11.

Ios. 5.

1. Reg. 18.

2. Reg. 1.

Hie. 18.

1. Mach. 15.

*Apoc. 5.**Tob. 12.**Zach. 1.**Osee 12.**Deut. 7.**See Gen. 48.**Job 5. 19.**Exod 32.**Apoc. 8.**1. Reg. 7.**Job ult.**Rom 15.**Ephes. 6.**1. Thes. 5.**2. Thes. 3.**Col. 4.**Heb. 12.**Jac. 5.**Exod. 25.**Num. 22.*

for vs, and consequently that wee may pray vnto them. and this sainct Ihon confirmeth by another vision in vvhich he saue the tventie fovre Seniors prostrated before the throne of God *hauing euery one harpes and golden vialls full of odours, vvhich are (sayeth sainct Ihon) the prayers of Sainctes.* Yea the Angel Raphael sayeth that he offered vp Tobias his prayers vnto God: and another Angel prayeth for the people as Zacharie vvitnesseth in the beginning of his Prophecie, the like example of prayer to an Angel vve read in Osee. And vvhy haue vvee angels vvhich are called our Gardians (as Christe him selfe sayeth vvee haue) but to protect and pray for vs? And seing that the soules of the blessed, are immortall as Angels are, see God face to face as they do, and are indevved vvith glorie as they are, they also can heare our prayers, as vvell as Angels, and so are to be prayed vnto as vvell as they. Vvee haue many examples also of the prayers of Sainctes in this life, and seing that the soules of dead Sainctes are liuing and haue eyes and eares of soule to see our necessities and to heare our petitions, vvhy may vvee not pray to them and that also vvithout iniurie to Christe, as vvell as to the liuing Sainctes? Novv that their Images & Reliques may

be vvorshipped, it is, as manifest in the
 tvvoe Cherubins placed by the Arke, in Gen. 19 10.
 Act. 1.
 2. Reg. 6.
 Heb. 9.
 the brasen serpent, in the translation of
 Jacobs and Iosephs bones, & the reuerēt
 and deuout burial of sainēt Stephen. Yea
 the respect vvhhich vvas borne tovvards
 the Arke, Manna, the Tables of the lawe,
 & Aarons rodde, vvhhich vv ere religious-
 ly Kept in the Arke argueth no lesse. But
 the afore sayed reason grounded in the
 nature of frendship vvhhich sayeth *loue me
 and loue myne, honour mee & honour myne. euen
 to my seruante and image,* and the absurditie
 vvhhich follovveth contemp of Saintes,
 Images, and Reliques, though vve laye
 aside Scriptūres, fathers, tradition, histo-
 rie, and all monumentes, is an argumente
 sufficient for the prooffe of the vvorship,
 and respecte vvhhich is devv vnto them.
 And to make it more manifest, I vvill pro-
 pose an example, vvhhich shall lay open
 vnto the vevv of any reasonable man, the
 absurditie vvhhich follovveth contemp
 of these thinges and the traiterouse mea-
 ning vnto Christe, vvhhich it implyeth.
 Put the case that some one in Ingland
 of his Maiesties subiects should pro-
 fess great loyaltie, loue, and honour vnto
 him, yet could not abide to hear a good
 vvord of his gloriousse mother, yea vvould
 reuile her, and miscall her, but vnder this

pretence that his Maiestie is now to haue all the honour, and that noe honour can be giuen to the mother, but so much is taken from the sonne. Suppose he should passe by his lorde chauncelour, and Treasurer, vvithout mouinge capp, and appear before his honourable counsaill vvithout bowing of body, or bending of knee, and being demaunded vvwhether his capp vver nor nayled to his head, or vvwhether his knee vvanted not a iointe, he should answer them, that his cappe is nayled to all but his Maiestie, & his knee is stiffe to all but his ovvn good selfe: Suppose also he should despise his fauourites, and hate them as much as hee affecteth them, protesting that he only loueth his Maiestie, to vvho he giueth so much of his affection, that he hath none left for his freinds or vvellvvillers. Suppose that vvhen he entereth into the chamber of presence he should make no more reuerence to his Chaire, the to an alehovvse benche; Suppose that vvhensoever he meeteth vvith his Graces picture, he should deface and defile it, and should caste into the fire vvhatsoever he findeth that hath been vsed by him, and all vnder this pretence that he giueth all respecte vnto his ovvn person, and vvill not giue any at all to any thinge else, bee it neuer so neare, or so

deare vnto him, least he should seem to parte stakes, and not to giue all honour and affection to his Highnes: Suppose also that he should stopp all sutes vvhich are made vnto his Chauncelour, Treasurer, Counsailours, and other offices, avouching that such suters are traytours to his Maiestie, vvhich in that they goe not to him immediately, doe seem not to put that confidence in him, vvhich his goodness requirerh, but rather do imagine that ether he is not able of him selfe, or else not so vvilling, as able: vvould you take this man to bee a loyall subiect? or vvould you not, (not vvith standing all these his goodly pretences and solemne protestations) suspecte his sinceritie? and might you not iustly feare, least after contempte of all that are belöging vnto his Maiestie, he vvould laye violent hands vppon his ovvn person? Truly I doubt not but that such a one vvould quickly be arested, and apprehended for a traytour. The like case is betvvixte Christe Iesus, and these nevve reformers, and zelatours. They professe all honour, dutie, and affection to Christe, but they reuile his mother, and vvill haue no honour giuen vnto her, least that in honouring the mother they should dishonour the sonne. They beare noe respect vnto Christes cheefest

officers the Apostles, to vvhom he committed his Church at his departure. They fauour not at all the freinds and fauorits of Christe, the saints, and angells; and this they saye they doe for feare least they should incurre Christs disfauour, in fauouring them vvhom he him selfe did fauoure. Vwhen they meete vwith the image of Christe or of his mother, or frendes, they deface and defile it; Vwhen they see the crosse of Christe they swell at y^e very sight of it, as if they vvere possessed, and can noe more abide it, then can the deuill, vvhoe bicause he hateth Christe can not brooke his crosse. If they should hit vpon any bone of Christes frendes, they vvould spurne at it, and if any relique of Christe, or his mother, or his Apostles, and other saints, should be in their vvay, if a dunghil vver not nere hand, they vvould caste it into the fier; All sute and requestes, vvwhich are made to the Mother of God, or any sainte, officer, or freind of Christe, they forbid and condemne as iniuriouse to Christe, as though (say they) Christ vvere not able or vvilling enough of him selfe, but that the vvay must be made by mediators and intercessours. These are their goodly pretences, but vvhat litle signe of true meaning towards Christe therby is shewed, the

law of frendship I hall determine, vvhich telleth vs, that it vve loue our freinde vve must loue his alliaunce, frends, and all appertaining vnto him euen vnto his dogge. And if in the other case of that bragging subiecte vvhich pretends great honour to his Maiestie, sentence vvhould be pronounced against him as against a traytour, bicause although he professe great loue and honour towards him, yet he declares the contrarie in the contempte of his mother, frends, and officers, I see not how any indifferent Iudge can condemne him for a traytour to his Maiestie, vnlesse he pronounce these men also traytours vnto Christe his person, bicause vvhether the case is like, and the cause the same, and only the persons different, if the sentence be not the same, the iudge is partiall, and an acceptor of persons.



THE FOVRTH BOOKE

CONTEINETH A GENERAL suruey of their Religion and vvorship of God, in vvwhich it is proued that they haue ether noe Religion at all, or a graceless religion.

The first Capter shevveth how Preestes and religion euer vvvent together, and that the reformers haue noe Preestes, and consequently no religion.

TH E olde lavv being abrogated as able only to shevv the vvay, but not to giue force to vvvalke in the same, to comaunde, but not to giue grace to obeye; the olde Sacraments being antiquated and abolished, as signes only vvwhich represented grace, but could not effectuate it; the old Preestes also by good consequence vvvere turned out of office, as able only to iudge betvvixte corporall lepresies, and to absolve from legall irregularities; bicause the lavve, sacraments, and sacrifices, being abolished, ther vvvas noe vse of the Preests vvho vvvere ordayned only for one of these three offices, that is to preach and

interpret the law, to minister sacraments,
 or to offer sacrifice. And in lieu of the old
 law, a new law by Christe being esta-
 blished, which was written not with
 the fingers of an Angell as the old was, *Exod. 31.*
 but of the holy ghoste, & not in stones as
 that was but in the hartes of men; new
 sacraments also being instituted not only
 to signifie grace but also to sanctifie,
 newe Preefts of necessitie were to bee
 appointed, to interpret this lawe, and
 to minister these sacraments; bicause law
 religion, and Preefts, euer went toge-
 ther, and therefore as saint Paule sayeth *Heb. 7.*
 the one being altered the other was to
 be chaunged. Three lawes there are by
 which God hath ruled his people, to
 wit the lawe of nature, the law written
 and the lawe of grace; in all which, as I *See the first
booke & fourth
chapter.*
 haue declared in the laste chapter of the
 first booke, were Preefts, and they also
 diuerse, according to the diuersitie of la-
 wes. Vherfore if Christe hath planted
 a Church, and in it established a law and
 religion, certainly he hath also appointed
 a succession of Preefts, bicause they euer
 goe together, and haue such a connexion,
 that the one can not stande without the
 other. For if there be noe Preefts to offer
 sacrifice, and to minister sacramentes, and
 to interpret the lawe, no shevv or face of

*In the first
booke, and
first chap.*

*1st l. 2. cont.
app.*

*1st l. 22.
Ant. c. 2.*

religion can remaine, and as vvell may a Kingdome florish without a Prince, or magistrate, as religion without Preefts, and bishops. Vvherfore, as I haue pro- ued before, in the lawe of nature the first begotten of euerie familie vvas a Preeste, & in the lawe vvritten, the tribe of Leuie vvas deputed, and dedicated vnto Preesthod. In vvwhich tribe ther vv ere inferiour Preefts so many that Dauid vvas fayne to deuide them into tventy fovre rankes, vvwhich also conteyned a great number. There vv ere also Leuits vvho had inferiour offices. And ther vv ere highe Preestes vv which succeeded, one after anothers deathe, to the number of fovre score & odde, and the laste highe Preest vvas Finasius, vvho liued vntill the Citie of Hierusalem vvith the Temple, vvas besieged and ruined by Titus & Vespasian. These Preestes and Leuites loosing their office vvith the abrogation of the old lawe; Christe Iesus vvho gaue vs a newve lawe, appointed a newv Preesthod, of vv which hee him selfe vvas the first Preest, and the principall, and the only high Preest, to vv whom no man succeedeth in the same authoritie: and therfore sainct Paule putteth a difference herin betvvixte the olde and the newve lawe, that in the olde lawe many highe Preestes vvho succeeded one

another vvhere necessarie bicause one dying, another vvvas of necessitie to succeed, least the Church should, vvante an highe Preeft; but in the newv lavve there is but one highe Preefte Christe Iesus, and he is sufficient, bicause though hee dyed, yet he rose again, and neuer gaue ouer the office, but still offereth sacrifice, and still ministreth sacraments, by the hands of his vnder-Preestes. So that he only is the highe Preeft of the newv lavv, and none but he, bicause no man succeedeth him in the same authoritie.

*See the third
booke, & first
chap.*

But here the aduersarie vvil insulte, and say vnto me that I haue affirmed that vv^{ch} hee desired; for if Christe bee the only highe preest of the newv lavve, vvhat neede vvee any Popes, Bilhops, and Preefts? Thus he argueth, but vvth hovv litle reason a blinde man may see? For as it is no good argument, to say that novv in England, and Scotland, and Ireland, can be but one King at once, therfore ther muste bee noe viceroyes, nor Deputies, nor Chauncelours, nor Treasures, nor Dukes, nor Noble men, vvho are the Princes Officers, and Princes in their kinde, & vicegerentes also, some in more ample some in lesse ample maner; so it is noe good argument to saye that Christe is the only highe Preeft of the newv lavve, *Ergo* ther are noe

other Preefts but he, for he may haue many vicegerentes, vvhich also are true Preefts in their Kind. And so the Pope may be his supreme Vicare in earthe, and other Bishops and Preefts may be inferiour Vicars and Preefts also, subordinate in iurisdiction vnto the Pope. Yea seeing that the high Preeft Christe Iesus hath withdrawne his visible presence frō the Church, and executeth not visibly and immediately by him selfe his preefly function; it vvas necessary that to his visible Church, he should leaue a visible succession of Preefts vvhich should rule and minister vnder him and for him in his absence, not as his successours, but as his vicegerents and ministers; for as noe Preeft noe Church; so noe visible Preeft; noe visible Church: Vvherfore vvhē Christe vvas to bid his Church fare vvell, he instituted his Apostles Preefts, giuing them authoritie to consecrate, and to offer sacrifice; and after his resurrection giuing them pouer also to absolue from sinnes, and appointing Peter as the highe Preeft and Vicare vnder him selfe; vvhich to denye vvere not only to cōtradiete the Councell of Trent (vvhich defineth that in the place alleged Christe made the Apostles Preefts) but also to contemne and condemne the vvhole Schoole of ancient interpreters;

Mat. 16.

Jo. 20.

Jo. 21.

Eph. 2.2.

Eph. 2.

yea the vvholl Christian vworld, vvhoe
 haue so interpreted the places alleaged.
 This Preeſtly function the Apoſtles in
 their tyme did exerciſein preaching, tea-
 ching, baptiſing, confirming, and offer-
 ring Sacrifice alſo, vv^{ch} is the proper fun-
 ction of a Preeſt. Yea their Diſciples did
 the ſame? for S. Luke ſayeth that they *mi-^{Act. 10.}*
niſtred vnto our Lord, that is ſacrificed as the
 Greeke vvord *καταργήσαντες* ſignifieth, and as
 Eraſmus him ſelte traſlateth, yea as y^e mā-
 ner of ſpeech alſo importeth. For if they
 had only preached or miniſtred Sacra-
 mēts, vvell might they haue been ſayed to
 haue miniſtred to the People, but not ſo
 properly, vnto our lord, vnleſſ they had
 offered ſacrifice vvhiſh is proper to him.
 Sainct Paule ſayeth that Timothie vv^{1. Tim. 4.}
 ordained biſhop by impoſition of hands *επιτιθεμένης*
 of the *Presbiterie*, that is, a company of biſ-
 hops, and he affirmeth that he him ſelfe *εξ.*
 impoſed his hāds vppon him; vvhiſh im-
 poſition of hands is in greeke called *κατα-^{2. Tim. 1.}*
πονία, and as S. Hierome vvitneſſeth the ſi-
 gnifieth the giuing of holy orders. The ſame *Tit. 10.*
 ſainct Paule vvriting vnto Titus, ſayeth
 that he leſte him at Creta that he ſhould *κατα-^{Tit. 10.}*
conſtitute and ordaine Preeſts in every citie. The *pve.*
 ſame ſainct Paule vvith Barnabas, ordai-
 ned *to the people Preeſts in euery Church*, by *Act. 14.*
 impoſition of hands, as the greeke vvord

Act. 10.

1 Tim. 5.

1 Cor. 5.

πρεσβυτερος

pres.

Presbiter.

Presby.

Presb.

Presb.

Canon. Apo.
Cons. Nic.Ignat. ep. ad
Eph.

ep. ad Tral.

κειροτομιας importeth. The same saint
 Paule, as saint Luke reporteth sent to
 Ephesus & called the elders of the Church,
 that is Preefts for to them he sayed
Looke to your selues and vnto your flocke. And of
 Preefts he speaketh vvhē he sayeth: *Preefts*
vvhich do rule vuell, are vvorthy double ho-
nor; And againe: *Against a Preeft receive no*
accusation. Of Preefts also speaketh Saint
 James vvhē he sayeth: *If any bee diseased*
among you let them call for the Preefts of the
Church. And bicause our ghospellers see
 that by these places it is manifest that in
 the Apostles tymes Preefts vvēre ordeined,
 they are enforced (for other vvise
 they could not cōceale this from the Peo-
 ple) to translate *elders* for *Preefts*, nor vvith-
 standing that the greeke vvorde, yea the
 Latin, frenche and Italian, soundeth as
 much as Preeft in Inglis h. Of Bis hops,
 Preestes, and deacons vve haue mention
 in the canons of the Apostles, and the co-
 uncil of Nice; And Ignatius bis hop of
 Antioch and scholler of saint Paule, in
 in diuerse of his Epistles speaketh of the
 same. In his Epistles to the Ephesians this
 is his admonition: *Endeuour my dearest to be*
subiecte to the bis hop, Preefts and deacons, bicause
he that obeyeth them, obeyeth Christe vvho ap-
pointed them. And again in another Epistle
 he giues the reason vvhy vve should obey
 them:

them: For vvhat (sayeth he) is a *bishop* but one vvho is aboue all *principalitie*, and is as much (as a man can be) an *imitatour* of *Christe*? Vvhat is *Preefthood* but an holy company, counsaylours, and assistants to the *bishop*? Vvhat are *Deacons* but *imitatours* of *Angells* vvho exhibit a pure and harmelesse ministry, as *saint Stephen* did to *saint Iames*, *Timothie* and *Line* vnto *Paule*, *Anacletus* and *Clemens* vnto *Peter*? And in another place he reckoneth almost all ye inferiour orders of the *Clergie*: I salute *Subdeacons*, *Lectors*, *Singers*, *Lawitours*, *Exorcistes* And so forth. By vvvhich it is plaine, that in the *Church* of *Christe* euen from the beginning, there vvvas a *Clergie* of *Bishops*, *Preefts*, and inferiour ministers and that the *Church* and they euen from the beginning, vvvent together, and by later vvriters and histories it is most manifest, that *preefthood* vvvas an order vvvhich euer florished in the *Church* of *Christe*, ruled also in it and vpholded it. And truly religion, and *preefthood*, are so inseparately vnited, that the very paganes as they practised superstition and idolatrie instead of religion, so did they deuise a kinde of *Clergie* and order of *Preefts*, to rule their *Church* in spirituall maters, to offer their sacrifices, and to minister their *Sacraments*, as in the pagane vvriters is most manifest to be seene. Novv

Ep. ad An-
tiocb.

*L. de abrog.
Missæ. l. ad
Pragenses de
Instit. mini-
stru.*

that there is noe true Preesthod amongst the ghospellers, they them selues doe confesse and I shall also proue it; but first let vs take their ovvne confession. Luther sayeth plainly that all are preefts a like, and that Christians are not ordained but borne Preefts in baptisme: Only (sayeth he) this is the difference, that to auoid confusion, the execution of preeftly authoritie is committed to some only. And this is the opinion of all the reformers euen in England, vvho as they acknowledge noe proper and true sacrifices) but only improper, such as prayer is, and a contrite harte; so they acknowledge noe other Preefts, the those vvho offer prayer and thanks-giuing, and such like improper sacrifices vnto God. And bicause all may offer such sacrifices, all vvith them are preefts a like. And so the minister is no more Preeft then the minstrell, only the minister by election or by the Princes lettre, hath the execution of this preeftly function committed vnto him. vvhen it followeth that ther is noe Hierarchie by their opiniõ amongst them, nor distinction of the state of Clergie and laitie in order, dignitie, and povver, but only in executiõ. Vvherfore seing that all are not true and proper Preefts, ther is no true Preesthod amongst them. This they

gräunte, and by their prooffe & argument,
 by vvhich they proue all to bee Preefts a-
 like, they declare their meaning. for their
 principall profe is taken out of ſainct Pe-
 ter and ſainct Ihon, vvho ſay that Chriſt
 hath made vs all a *holy nation a Royall Pre-
 ſthood and preefts to God his father*; vvhich
 vvordes argue only that vvee are meta-
 phoricall and improper Preefts, vvho in
 that vvee are to offer vnto God vppon
 the Altare of our ſoule, prayſe, thankes-
 giuing, prayer, contrition, and ſuch li-
 ke vertues, doe in ſome ſorte reſemble
 true Preefts vvho offer true ſacrifices vp-
 pon true altars: but as our ſoules are not
 true Altars, nor our vertues true ſacrifi-
 ces, ſo are not all true preeſtes. And ther-
 fore S. Peter as he calles vs Preefts ſo he
 calles vs Kings, living ſtones, and ſpiri-
 tuall hovvſes: and therefore as vvee are not
 all proper and true Kings, as vve are not
 all true ſtones and hovvſes, ſo are vvee
 not all true Preefts. And ſeing that by this
 their opinion vve ate all Preefts a like;
 ther is noe true preeſthood amongeſt
 them by their opinion, and ſo noe Chur-
 che nor religion: For all though ther is in
 Chriſts Church true preeſthood diſtincte
 from the ſtate of the laitie, in character,
 order, conſecration, and powver, as I haue
 already proued, yet in their opinion ther

1. Pet. 2:
 Apoc. 1:

is none, and so amongst them by their
 owne confession, is noe religion. Bicause
 to vphold religion, not only improper
 Preefts (such as euer vvere all the fayth-
 full) are required, but also proper Preefts,
 such as differed in state from the rest of
 the multitude, and offered true sacrifices,
 vvere euer in euery layve necessarie, and
 true Preestes and true religion as yet euer
 vvent together. And truly as they teach so
 it is amōgest thē; for in their Church ther
 cā bee noe true preefts nor preesthood, as
 I vvill in a vvorde or tvvoe demonstrate.
 And first of all if they haue any true pree-
 stes amongst them, let them shewe vs
 a succession of them from the Apostles,
 else can they not proue them to bee true
 preefts, for if Christe ordained his Apost-
 les preestes and in them began the good-
 ly order and ranke of preefts, vvhich by
 succession he vvould alvvayes haue to cō-
 tinevv in his Church for the vpholding
 of religion in the same, then certes they
 are no true preefts vvho can not deriue
 their pedegree from the Apostles as Ca-
 tholike preefts can doe, but bastard and
 apish ministers, vvho cary the name
 and coate of Preefts, and arrogate vnto
 them selues that office, but are no more
 Preefts in deed, then are their minstrells
 and coblers. Secondly vvho in gods na-

Ephes. 4.

me layed hands vppon them? Vvhat Bishops ordained them? not Catholike bishops I ame sure, and they them selues vvill think it noe credit to tetch their pedigree frō them: not their ovvn bishops; bicause before Luther and Calvin vvho vv ere no bishops them selues, neuer any Superintendente of their secte, vv as scene, felte or hard of; and before Luther and caluin, ther could bee noe lutheranes nor Calvinists, much less Lutherane, and Calvinisticall Superintendents. Vvherfore in the beginning of their nev v religio they vv ere enforced to make Superintendentes and ministers of our Apostating Preefts such as Parker, Grindal, Sands, Horne, and many others vv ere, vv ho vv ere thought paste fitte to make such superintendents and ministers on, vvithout any other moulding or knedding. And vvhere they vvanted Apostataes vvho vv er consecrated after the Catholike manner, they tooke lay men of their ovvne, of vv hich some vv ere base artificers, and vvithout any other consecration or ordination then the Princes or the superintendents letters, (vvho them selues vv ere no bishops) they made them ministers and Bishops vvith as fevv ceremonies, and less solennitie, then they make their Aldermen yea consta;

*l. praef.
ultra mod.*

bles and cryers of the market. And from this stocke procedeth all the rable of their ministers vwho are no more Preefts then they vvere that made them. The like ordination and institution of ministers Tertulian recordeth to haue beene practised by the heretikes of his tyme: *Their ordinations* (sayeth he) *are light, rashe, inconstaunte; one vvhile they make ministers of Neophits, another vvhile of lay men and those vvhich are tyed to the vworld, another vvhile of our Apostataes, that they may bynde them vnto them by glorie, vvhom they can not by veritie: Vvherfore one Bishop they haue to daye, another to morow, to day he is made a Deacon vvhich to morow is Reader, to day he is a preeft, vvhich to morow is a layman, for to lay men they inioyne preeftly functions.* If then they haue noe Preefts, they haue none vvhich hath the authoritie to minister sacraments, to offer sacrifice, and to preach vnto the people, and so can haue noe religion, bicause Preefts and religion must euer go together. Thus saint Hierom reiecteth & refuterh the sect of Luciferians: *Hilarius* (sayeth he) *vvhich was the head of the Luciferians, vvhich being a Deacon he departed from the Church, and he alone vvhich his companions (as he thinketh) became the only company and Church of the vworld, can nether consecrate the Euchariste, hauing nether Bishops, nor preefts, nether can he giue baptisme vvhich the Euchar*

4. cont. Lucif.

riste (For then Baptisme, y^e Euchariste, & Confirmation, vvere giuen together) and now he being dead, his secte and Church is dead vvith him, bicause he being but a Deacon could ordanie noe Clerke to succeed him, and that is noe Church vvhich hath noe preest. Thus he argued against the Luciferians, and the same argument do I make against all the nevv sects of this age: you haue noe true preests by your ovvne doctrine, nether in deed can you haue any, bicause all your ministers vvere ordayned vvithout order, that is vvithout consecration and imposition of Bishops hands, and they haue their authoritie from them, vvho being lay men could nether haue it them selues nor giue it to others, and seing that religion and preests of necessitie did euer go together, as is all ready proued, you hauing noe true Preests can haue noe true religion, and so your preachings, bishopping, and supping, or cōmunicating, and your administations of other sacraments (Baptisme only excepted vvwhich in necessitie lay men yea vvoemen may minister) are noe more actes of religion then if the same vvere doone by players vppō the stage, bicause you haue noe more preestly authoritie then they haue, & so haue noe true religiō amōgest you, but only an apish imitation, and a Stage-play of religion.

The second Chapter proueth that religion cannot stande without a true sacrifice, and that the reformers haue no true religion, because they haue noe Sacrifice.

MA N being composed of soule and body, is to serue his Creatour vth bothe, & therefore must not only beleue vth harte, but must professe also his beleefe vth tougue, & must not only prayse god in spirit, but must vse his mouth also as a trôpet to sound out this prayse; nether must he pray vth soule ôlie but vth lip. pes also, & he ought not only to hûble his mynde in prayer, but to bowe and bende his knee and body also, and he is not only to mynde and meane v^{well}, but he must also doe v^{well}, *to glorifie his father which is in heauen*, & to edifie his brother in earth. Vvhich thing is soe deeply imprinted in the mynds of men, that ther v^{ere} neuer any ether religious or superstitious, vvhose inuward deuotion did not breake forthe into some outwarde signes or ceremonies, by vvhich vvas manifested outwardly and by some action or gesture of the body, vvhich vvas inuwardly cōceiued and concealed in the mynde. And amongst all the externall vvorshipps and outward signes of inuward deuotion and religion, sacrifice vvas euer counted the prin

cipal, vvhich therfore as Sainct Austine l. 10. cin. 2. 62
 noteth, vvas neuer offered but ether vnto
 God or to some creature, vv^{ch} vvas esteem-
 ed of as God. And therfore all nations
 of vvhath religion soeuer they vv^{ere} haue
 euer vsed to offer sacrifice, as though
 they thought that they gaue not vnto
 their God his right honour and vvorship,
 vnless they should offer vnto him one sa-
 crifice or other. Plinie reporteth that the l. 12. 9. 15. 38.
 people of Sabea offered as sacrifices vnto
 their Gods all maner of spices but myr-
 he, vvher vvith that countrie aboundeth;
 others haue offered frutes and hearbes of
 the earth, others brute beasts, others haue
 sacrificed childrē & men vnto their gods,
 vvherin though many superstitions and
 abominable idolatries vv^{ere} committed,
 yet thereby appeareth that noe sooner the
 harte of man is possessed vvith religion,
 true, or false, but it thinketh of one sacri-
 fice or other. In so much that Plutarke aduer. su Co-
lotem.
 sayeth that a man shall sooner hitte vppon cities
 vvithout vvalls, houses, Kings, lawres, coynes,
 schooles, and Theaters, then vvithout Temples and
 sacrifices; and therfore (sayeth he) Epicu- l. quod non
patest suani-
ter vini se-
cundū Epico.
 re, vvho in deed serued noe other god thē
 his belly, and consequently had no other
 Church then his Kitching, noe other Pre-
 sts then his cookes, and no other sacri-
 fices then his dishes, offered not vvith-

*In the first
booke, and
last chap.*

Gen. 4.

Gen. 8. 19.

*See the first
booke, last
chap.*

standing sacrifice vnto the Gods, for fear of the multitude. And as these bicaule they had the light of nature offered sacrifices, but bicaule they vvated light of faith offered them to false Gods, and vvith much superstition: so the true vvorshippers of God vvho vv ere indevv ed vvith the true light of faith offered sacrifice vnto the true God. Adam as I haue already proued vv as a preest & therfore did noe doubt offer sacrifice to appease Gods vv rath conceiued against his faulte, although the Scripture maketh no métion of it. Abel as the Scripture vv itnesseth, being a Priest, vv as not content to bear a harte full of reuerence vnto God, but to make manifest the invv ard religion of his mynde, he killed the first borne and fattest of his flocke, & offered them to God as a sacrifice, and God respected Abel and his oblatiōs. Noë also so soone as y^e Fludde vv as fallen, builded an Altar vnto God and vvpon it he sacrificed and offered holocausts and burnt-offerings of the cleane beasts, and fowles vv hich he had preserved from the furiose vv aues of that vniuersall deluge. The like did Abrahame, Melchisedech, Iob and many other Patriarches, and true seruants of God vv ho liued vnder the lavve of nature, as is also in the place alleaged, proued and de-

declared. In the lawe vwritten the vse of offering sacrifice vvas more frequent, and the sacrifices, and the ceremonies, vwherevwith they vvere to bee offered, vvere determined by Gods ovvn mouth, as appeareth by the booke of Leviticus and other parts of scripture. And for this purpose especially God commaunded Salomon to build that stately Temple and vvould haue noe sacrifice offered but there, vvwhich is the cause vvhy the Ievves since the destruction of their Temple, though they exercise other actes of their religion, yet in no place dare they offer sacrifice. Vvherfore in the new law also, if Christe hath planted a Church, and in this Church, religion, then hath hee also amongst the offices of religion, instituted a sacrifice. And this in parte the Gospellers vvill not let to confesse, for they graunte that Christe offered his ^{I/a. 53.} ^{10. 10.} ovvne selfe vppon the Altar of the crosse ^{Ephes. 5.} as a sacrifice vnto his father, vvwhich vvas the complement of all the old sacrifices, the veritie of all those shadovves, and the price of our redemption. But yet because this sacrifice is not sufficient to vpholde religion and the vvorship of God, ether they must shew vs some other sacrifice, or else they can not mainteine any true religion. For first I haue proued that reli-

gion can not stande without a sacrifice; vvhetherfore seing that the sacrifice of the crosse is paste, & neuer to bee reiterated, another sacrifice is necessarie for the continuance of religion. Nether vwill it suffice for an answer, to say that the effectes and vertue of the sacrifice of the Crosse remaine, for these effects are noe sacrifices, but only graces vvhich by vertue of the sacrifice of the crosse are bestowed vppō vs. Much less can it serue for a good answer to say that Christe still in heauen presenteth vnto his father the sacrifice of the crosse; for that presentation is not a true, nor a new oblation of a sacrifice, & if it were yet bicause it is in heauen, it is not sufficient to uphold religion in earth, bicause a visible Church and visible worship of God in earth, requireth a visible sacrifice in earth. Secōdly as S. Austine sayeth neuer as yet did any societie consort together in one religion but by practise and vse of the same visible signes, & Sacramēts, and therefore seing that sacrifice is the proper, & principall signe of the homage, vv^{ch} we giue to God (bicause it was neuer offered but to God or at leaste to that creature vvvhich was esteemed as God) it is impossible that this visible religion & worship should continue without a sacrifice & visible sacrifice also, that

*L. 10. cont.
Faust. 6. 11.*

to the oblatiō of it the people may meete together. And seing that y^e sacrifice of the crosse is noe more visible, and is not to be reiterated, nether is a visible signe at the vv^{ch} the people maye meet together to vvorship therby allmightie God vniformely & externally; that is not sufficient to vphold religion in the Church of Christe. for as religion begāne vvith visible sacrifices and chaunged vvith chaunge of sacrifices (vvhich is the cause vvhy the Prophets vvhen they complaine of the falle of religion they complaine allso of the falle of Sacrifices) so dothe it cōtinue vvith sacrifices, and can not stande vvithout a Sacrifice. For as in Ingland vvhere kneeling is a proper vvorship devv vnto the Prince, it is not sufficient by cappe or cursye to shew yonr dutie, bicause these ceremonyes are giuen to euery noble man or gentleman, yea to all those also vvho beare any svay in the common vvелthe, and therfore to deny his maiestie that homage, vvhere to despoile him of his honour: so to take a vvay sacrifice vvhich hetherto hath been offered vnto God, and neuer vnto any but such as vvere esteemed gods, vvhere to robbe God of his principall and proper vvorship, and consequently to ruine religion; vvhich as it principally respecteth God as his pro-

2. Par. 17.
Dan. 1. & 13

per worship, so can it not stande without the same. And why, I pray, you should vvee feare to graunt a sacrifice in the new Law? bicause (say they) Christe abrogated all sacrifices. True, I graunt he abrogated all the old sacrifices, bicause they were but shadowes, and figures of future thinges, and therefore the sonne Christe Iesus rising in the horizonte of the new law, and the light of the verities appearinge, the darke figures, and obscure shadowes, were to giue place, but yet this is no argumente to proue that he hath not instituted a new sacrifice in the new law: for so he abrogated all the old Sacraments, as circucision which was a sacrament only and noe sacrifice, and yet as saint Austine sayethe, he hath prescribed new Sacraments for the new law, *Greater in vertue, better for profit, easier in use, and fewer in number.* They will say peradventure that the old sacrifices being abrogated, it is sufficient now to worshipsse God in Spirite or at least by prayse, thanksgiuing, and such other vertuous offices. But then I must tell them that bicause still we are composed of soule and body, it is not sufficient that we honour God in spirite only, and bicause the Church is a visible congregation it must haue a visible sacrifice. neither are the

*1. 19. contra
Iust. 8. 19.*

externall actes of vertue sufficient, bicause they (as is proued) are noe true sacrifices but only metaphoricall and improper, and therefore as hetherto and in all lawes, besides those improper sacrifices it was necessarie for the maintenaunce of religion to haue some proper sacrifices, such as Abel, Noe and others did offer, soe in the newv lawe besides the metaphoricall Sacrifices of prayer, thankesgiuing, contrite hartes and such like, vve must haue some proper sacrifice, bicause that and religion euer goeth together. And if vve haue no sacrifice it followveth that the Ievves honoured God more then vve do, bicause they offered vnto him sacrifice vvhich is the greatest honour that can bee giuen, and therefore vvas all vvayes reserved for God. A sacrifice then is necessarie in the newv lawv; and vvhat more likely to be this sacrifice then the Sacrifice of the masse? Melchisedech and his sacrifice vv ere figures of Christe and his sacrifice, as before is proued; vvherfore seing that there is no likenes betvvixte Melchisedeches sacrifice and the sacrifice of the crosse, vve must finde some other in the newv lawe vv hich doth more resemble it; and vvhat more can resemble it then the Sacrifice of the Masse, vv hich though it be not bread and vvine, yet ha-

9. 12.

*This sacrifice
is proved
with Chri-
sts priesthood
in the third
book.*

9. 13.

the it the accidentes and outward shew
of bread and vine. Daniel prophecying
of the hauock of religion vvhich Anti-
Christe shall make, affirmeth that he shall
take a vway the dayly sacrifice: And vvhath
Sacrifice I pray you? not the sacrifice of
the crosse bicause that is past and vvhich
is doone can not bee vndoone, not im-
proper sacrifices of prayer contrite har-
tes and such like, bicause he speaketh
of one sacrifice, they are many, and of
a proper and publike sacrifice, they are
improper and metaphoricall. He spea-
keth therfore of some publike sacrifice
vvhich for feare of persecution shall not
bee offered any more in publike manner
but very secretly and not so commonly
as it vvas vvonte to bee. And vvhath other
sacrifice is there in the Church for Anti-
Christe to take a vway, then that of the
masse? Let the ghospellers name vs it, if
there bee, or euer vv ere any other. Mala-
chie the prophete or rather God by the
mouthe of his prophete, sayeth that he is
vweary of the Ievves sacrifices, that his vvill is
not amongst them, and that henceforth hee
vvill receiue no gifts that is noe sacrifice
vvhich is offered by their handes, but
(sayeth hee) *From the rising of the sonne to the
setting of the same, my name shall be great amo-
ngst the gentils, and in every place shall be offered*

unto

vnto mee a cleane oblation. And vvhath oblation or sacrifice is that? Not the Ievvish sacrifice; bicause he sayeth this sacrifice shalbe offered amōge the gentiles, yea he protesteth that he is vveary of all Ievvish sacrifices. Not the idolatricall sacrifices of the gētiles, bicause he vwould neuer haue called them cleane sacrifices; nether can they be said truly to be offered vnto him; but rather vnto the deuill. Not improper sacrifices of prayer, thanks-giuing, and good vvorkes; bicause he compareth sacrifice vwith sacrifice; and so promising a nevv sacrifice instead of the olde, as he reiecteth proper sacrifices; so must he in lieu of them, provide another proper sacrifice, vvhich in the dignitie of a sacrifice surpasseth them all. Yea by this *cleane sacrifice* according vnto the reformers opinion; it is impossible that he should mean prayer; thanks-giuing, or such like good vvorkes bicause the best of these sacrifices; in their opinion, are so vnclean that they are mortall finnes; and abominable in the sight of God. Nether can he mean the sacrifices vvhich Iob and others offered amongst the gentils, bicause he speakes of one sacrifice, those vv ere many, and could bee noe cleaner then those of the Ievves, yea those vv ere offered but in fevv places, and so can not bee the sacrifice.

See the first booke.

fice vvhich Malachie sayeth I halbe offered in euery place euen from the East to the vvest. He speaketh therefore of a Sacrifice vvhich in the new lawe I halbe a moste cleane and pleasing sacrifice, and vvhich in all the partes of the Christian vworld shalbe offered vnto God. And vvhath such sacrifice can the reformers name, but the sacrifice of the masse? Vvhat other oblation vvas euer counted a sacrifice in the Church? vvhath other sacrifice is offered euery vvhere, but the sacrifice of the masse, vvhich is a moste cleane sacrifice not only in respecte of the outward forme, vvhich is vnbloudy, but also in respecte of the moste chaste, pure, & virginal flesh and bloud of Christe vvch it containeth? And this is the Sacrifice vvhich Christe offered at his laste supper, vvhen taking bread and vvine in to his handes he *blesst* them, and by blessing, turning them into his sacred body and bloud, he told his disciples that it vvas his body and bloud vvhich hee *gaue* for them. In vvich vvords he can meane noe other thing then the sacrifice of his body and bloud, vvhich he offered vnder the formes of bread and vvine. For to glosse those vvords as Calvin dothe (as though Christe had sayed: *this is my body: that is, this is a figure of my bodye* vvhich

Mat 26.

Luk 22.

Mar 14.

1. Cor 11.

ἐλογίσαν.

shalbe giuen for you,) is very violent and repugnaunt to the texte, bicause the greeke texte vseth the presentence *which is διδόμενον* giuen for you, *which is poured out for you: ἐκχυνόμενον*. And therefore vnderstandethe some thinge *ver.* which euen then vvas giuen for them. And seing that Caluins bread and figure, could only be sayed to bee giuen to them, but not for them, that vvhich then he gaue for them, vvas his body and blood, vvhich vnder the forme of bread and vvine he offered for them. And seing that he had his Apostles to doe as he had doone, that is to offer the same sacrifice vvhich hee did, for so muche the Latin vvorde (*facite*) in that place and vwith such circumstances importeth; It must needes followe, that hee commaunded the Apostles, and in them their successours, to offer Sacrifice, and the same sacrifice vvhich hee offered for his Apostles at his laste supper, vvhich is the sacrifice of the masse. This veritie I could proue more largely by other circumstances of this place, especially according to the greeke, and I could alleage that place of saint Paule, vvhich hee compares table to table, that is altare to altare saying *that wee can not be pertakers of the table of our lord and of the deuill: that is we can not participate of that vvhich is offered on the altars of the gentils, and* *1. Cor. 10.*

*Hier. ep ad
Marcellam.
Aug. l. 16
c. 22 lib.
1 cont. auer-
sarium egu.
c. 10
Damasc. l. 4
de fide c. 10.
Theoph. in c.
3 H. b.
Arnob. in
Psal. 109.*

*l. de abrog.
Missæ.*

*l. de instit.
c. 10.*

of that also which is offered on the Christians altare, and out of this place I could proue that in saint Paules tyme there vvas some thing offered on the Christians altars, vvhich hee opposeth to that vvhich vvas offered on the paganes altars. I could also presse our aduerfaries and oppresse them vvhith the authoritie and multitude of fathers vvhoe all acknowledge that Christe at his laste supper offered a sacrifice of his ovvne body and bloud vnder the forme of bread and vvine, and that therby he vvas a preest according to the order of Melchisedech: but this veritie I haue partely proued already in prouing Christ to bee an æternall Preest according to the order of Melchisedech, partely I shall herafter proue vvhé in the laste booke vppō occasiō I shall demonstrate the reall presēce of Christes body & bloud in the sacramēt of the Altare; & as for y^e fathers authoritie, it vv ere but loste labour to alleage it for any prooffe of this veritie, bicause Luther hathe already debarred vs frō suche proofes, and vvill telle vs plailly that they are not to bee credited in this matter, bicause they vv ere but mē. And Calvin also vvill tell mee, that seing that this supper is the supper of the lorde, there is noe reason vvhy vv ee should bee moued vvith any auctoritie of men or

prescription of yeares. Vvherfore let them cary avway the bucklers, let them be credited before practise of the Church vvhich as yet allvvayes offered sacrifice, before reason vvhich telleth vs that religion can not stande vvithout a sacrifice, before the plaine texte of scripture ^{Mat. 26.} ^{Luc. 22.} ^{Mar. 14.} ^{1. Cor. 11.} vvhich in plaine vvords affirmeth that Christe gaue his body and povvred out his bood at his laste supper for his disciples, vvhich vvords can importe noe lesse then a sacrifice, before all fathers also because they vv ere but men and our reformers as it seemes are godds: let the gaine the gole and gette the victorie in this cōtrouersie; vvh at shall they gaine therby? truly only this: that amōgeit them is noe religion. For if they haue noe sacrifice, as they confesse that they haue not, and in deed they haue not; & if sacrifice, as being the principall office of religion and proper vnto God, as is proued, is so necessarily required, that vvithout it religio can in no vvise bee supported; the cōclusion to vvihich my former discourse driueth, must needs follovv, to vv it that the reformers haue noe religion, because noe sacrifice, noe religio: And seing that in the Catholike and Romain Church only is founde a sacrifice like to Melchisedechs, and correspondent to that of vv hich Da-

niel and Malachie haue fortold as the Sacrifice of the new lawe, and the same which Christe offered at his laste supper, and commaunded to bee offered by his Apostles and their successours, it followeth that the Catholike Church is the true Church of Christe, and that in it only is practised true faith and true religion.

The third Chapter sheweth how the reformers amongst them have reiected all the Sacraments, and so can haue noe religion, because Sacraments and religion euer goe to together.

IT is a common opinion amongst the holy fathers and diuines that since the falle of Adam, Sacramentes were alwayes necessary, partely to declare mans duty towards God, and partely for mans owne instruction. For first man being composed of soule and body, was to serue God not only with inward affectiōs, but also by outward and visible signes. Secondly because he was to receiue grace from Christe against the maladie of sinne into which he was fallen, he was also to profess his faith in Christe from whence this grace proceedeth, and to acknowledge it as descending from his passion, by visible signes and figures; such as Abels sacrifice, and Circumcision were in the law of nature, and such as the Paschal

lambe, and other sacraments were in the
lawe of Moyses, and such as baptisme,
and the sacrament of the Altare are in the
lawe of grace. Thirdly because he had
offended God by use of corporall thinges,
it was conuenient that by corporall and
sensible Sacramentes, and by the reli-
gious use of the same, he should restore
God his honour which sinne had taken
from him, and make him satisfaction by
such thinges as he had done him iniurie.
For mans behalfe also Sacraments since
Adames sinne were alwayes requisite.
For first, because mannes sinne proceeded *Gen. 3.*
of pride, and a desire to bee like to God in
knowledge of good and euill, it was
conuenient for mans humiliation that
hee should be set to Schole, to learne not
only of the Ante, diligence, and of other *Prou. 6.*
brute beastes, other vertues, but also of
these senseles creatures, such as Sacraments
are, his faith and religion. Wherefore as
the Paschall lambe brought the Iewes
into a gratefull remembrance of their de-
liverie and passage from Egipte, and Cir-
cumcision did put the in mynde of a spi-
rituall Circumcision: So Baptisme setteth
before our eyes the buriall and Resurre- *Rom. 6.*
ction of Christe. For when the infante
is dipped into the water wee thinke of
Christes buriall, and when hee is lifted vp

a new creature regenerated to a new life, we call to mynde the resurrection, by which Christe is risen to a new and an immortal life. And in the Sacred Euchariste which by the formes of bread representeth the body of Christe, and by the accidentes of wine, the blood of Christe aparte, we commemorate the death and Passion of Christe. Secondly as man by sinne had preferred the creature before the Creatour, so was it meet and convenient, that he should as it were begge grace and seeke his saluation by the meanes of these sensible signes and Sacraments, which are farre inferiour vnto him in nature. Lastly as by abuse of corporall creatures he had wounded his soule by sinne, so was it expediente that by vse of the same, his diseases and spirituall sores should be recured: And so it was moſte requisite that Christe in the new lawe should institute sensible signes and Sacraments. And therefore saint Augustine sayeth that as yet neuer any societie could ioine in one religion and worship of God, but by the vse of the same Sacramentes. In which pointe the reformers agree with vs, for they all avouch (Suenkfeldius only excepted and some other Libertines) that Sacramentes are necessarie, but in the number they vary not only

364. 20.

 Li. 19. cont.
 Sect. 6. 10.

from the Catholikes but also from one another. The Catholike Church hath euer ysed seauen sacramentes, vvhich are, Baptisme, Confirmation, the Sacrament of the Altare, Penance, Order, Mariage, and Extreme vnction. Vvhich number sainct Thomas the diuine proueth by a very pregaunte reason, or rather similitude, vvhich is betwixte the corporall & spirituall life of man. For in our corporall life, seuen thinges are required to vvhich are correspondēt seuen sacraments in the spirituall life of man. In a corporall life first is necessary generatiō, vvhich giueth the first being and essence: and to this is answerable Baptisme, vvhich regenerateth vs again vnto a new life and spirituall being of a Christian, by vvhich wee are new creatures, borne of water & the Spirit, vnto a new life. Vvherfore Tertul-
1. p. q. 63.
1. de Bapt.

lian callēthe Christians spirituall fishes, bicause though they haue their corporall life from earthe by carnall generation, yet their spirituall life and being, like fishes they receiue from the water, by spirituall regeneration. Secondly in a corporall life is necessarie augmentation by vvhich the litle infante (for all beginnings are litle) vvaxeth, growveth, and gaineth devv proportion, quantitie and strength, by vvhich he is able to exercise

operations and actions belonging to corporall life, as to eate, drinke, talke, vvalke, laboure, to defend him selfe, and to assaulte his enemye; And to this is correspondent the Sacrament of Confirmation vvhich perfiteth vs in the spirituall life receiued in Baptisme (vv^{ch} is the cause vvhy some fathers say that before this Sacrament vve are not perfecte Christians) and giues vs force to defende this our spirituall life by confessing our faythe before the persecutor, vvhich faithe is the ground of spirituall life. Thirdly bicause this corporall life of ours fadeth & diminisheth continually (for euery howe vve lose some parte of our substance, partely by reason of the conflict of the contrarie elements vvhich consume vs vvhi-
 lest in vs they striue one against another, partely by reason of the continuall combat vvhich is betvvixte naturall heate and moysture, vvhich is as it vv ere the tal-
 lowe of our light and life) vve stand in need of nurriture and nutrition, vvhich restores that substance vvhich is dayly loste, and so prolongeth our life: And to this in our spirituall life answereth the Sacrament of the Altare, vvhich containing in it the body and blood of Christe (vvhoe calles him selfe *living bread* and sayeth that *his flesh is truly meate & his blood*

truly drinke) nourisheth the soule spiritual-
ly and conserueth our spirituall life here,
and prepareth vs to an immortall life in ^{10.6.} heauen. Fourthly man hauing a mortall
life subiecte to sickness and diseases vvhich
partely come by disorder in dyet, partely
by extrinsecall operation of the Starres,
ayre, and vverther, to vvhich our bodies
are subiecte, partely do proceed from the
complexion and cōstitution of mans bo-
dy vvhich is composed of contraries; it
vvas necessary for preservation of corpo-
rall life that God should prouide vs of
Phisitians and corporall Phisick, vvhich
restoreth vs to healthe after sicknes: In li-
ke manner our spiritual life vvhich is gra-
ce, in this life being not so stable but that
it may be losse many tymes by mortall
sinne; and our healthe being not as yet so
confirmed, but that vvee may falle into as
many diseases, as by our free vwill vve
may cōmit sinnes, it vvas not only expe-
dient but also necessary, that Christe our
spirituall Phisitian should prouide vs of
Phisicke, and of a generall salue, and me-
dicin, against all the sores and maladies of
our soule. And this is the Sacrament of
Penaunce, vvhich is a remedie against
sinne committed after baptisme, and
vvhich by the Preeste our spirituall Phi-
sitian, is to bee applyed vnto vs. For to

him as being successour vnto the Apostles, Christe gaue this power and authoritie vwhen hee sayed vnto his Apostles: *Whose sinnes you forgive are forgiven.* Vwherefore sainct Chrysostome sayeth that the Preefts of y^e new lawe haue power not only to giue sentence vwhether we be infected vvith the leprie of sinne or noe (vvhich authoritie only the old Preefts of the old lawe had cōcerning the corporall lepresie) but also to cure, clense, and purge this leprie. Fiftly vwhen mā is recured, often tymes ther remaine the reliques of his disease, vvhich keep him long a great vvhile, and therefore he yet needeth Physick not so much healing as confirming, and persisting healthe, vvhich consisteth in some confortatiues or restauratiues. The like happeneth vnto man after that by the Sacrament of penance he is recured; for after that, he still hath a kinde of vweakenesse and infirmitie, & euill habits and inclinations, yea litle diseases also such as veniall sinnes are: And therefore against these Reliques of his disease, Christ hath provided him the Sacrament of Extreme vnction, vvhich is giuen at the houer of deathe to purge vs cleane from all reliques of our diseases, to recure the corporall infirmitie if it bee expedient for our saluation, and to prepare vs to a

20. 10.

6. 3. de sacord.

better health of the next life, vvhich is immortalitie. And these fiue things are requisite in a corporall and spirituall life, for euery mā in particuler; but besides them, tvvoe things also are necessary for the communitye. The first is coniunction of man and vvoman, vvithout vvwhich mankind can nether be propagated nor preserued, and to make this coniunction lavvfull, matrimony vvvas euer necessarie. And to this in the newv lavve vvwhich is a lavv of grace, the Sacrament of matrimonie answereth very fittely, vvwhich before Christe, vvvas a ciuill contracte but noe Sacrament, as novv it is. For novv as sainct Paul. *Ephes. 5.* he sayeth, *it is a great sacrament* in that it signifieth the coniunction of Christe vvith his Church by Incarnation and grace, and giueth grace vnto the maryed by vvwhich they maye loue one another as Christe did his Church, and beare the burdens of vvvedlocke more easily. The second thing is constitution of Princes, gouernours, or magistrates to rule this humaine societie, vvwhich matrimonye hath propagated. For if the confused multitude vvwere lefte to it selfe, and had not some head to gouerne it, it vvould beelike a shipp vvwithout a Pilot, or a body vvwithout a head, vvwhich by mutuall dissension and disorder vvould soone ruinate it selfe.

To this is answerable the sacrament of order by which Bishops and Priests are ordained to minister sacraments, to offer sacrifice, to teach, preach, and instructe, and by lawes and censures to gouerne this multitude, and to directe it in those thinges, which concerne good life, spirituall peace, and religion here, and life euerlasting hereafter. These seuen Sacraments are those seuen pillers, which as the wiseman sayeth, wisdom it selfe Christe Iesus hath made to supporte the huge pallace of his Church. And the seuen tymes sprinkling of the blood of the calfe, prefigured these seuen sacraments, in which the blood of Christe is as it were seuen tymes sprinkled, because it giueth them their force, vertue, and efficacy. Yea Naamans seuen washings were a figure of the same sacramentes, in which the soule of man is seuen tymes washed, and so freed from the leprosie of sinne. But these are but congruences (sayeth our aduersarie) let vs see the plaine word of God for seuen Sacramentes else were are not to admitte them. I graunte that these are not plaine demonstrations, because as Diuines say *matters of faith can not be demonstrated*, but yet are they better argumentes, then they can bring for their lesser number of sacramentes.

Prov. 9.

Leuit. 4.

2 Reg. 3.

I could alleage also fathers for euery one of the Sacramentes before named: but they vvill say that fathers are men. And are not our aduersaries also men? yes saye they, but vvee præferre the vvord of God before mens traditions. But then I aske of them vvhat expresse vvorde of God they haue against these men? The fathers auouche seuen Sacraments, vvhere read they in scripture that there are but tvvoe, or three? Vvee haue noe suche nũber expressely named (say they) but vve gather by good cõsequẽce out of scripture that there are but tvvoe or three. Doe you soe? And did not the fathers out of scripture also deduce seuẽ Sacramẽts? For althoughe they neuer say that there are iuste seuen, yet sometymes they name one, sometimes tvvoe, sometymes moe, and many of them amongst them haue giuen testimonie for euery one of the seuen sacraments in particuler, & none deny seuen. Yea for these 500 yeares all the diuines haue defended seuen sacraments, vvho also neuer mentioned this number as any newv article of beleefe, but accepting it from their forfathers, sought by argument to defend it, & by scriptures also to confirme it. Yea the Councils of Florence and Trent haue auouched the same number, and thought them selues backed

*Scholastici in
4. dist. 2.*

*Con. Flor. in
decreto. Trid.
sess. 7. can. 1.*

herin by authoritie of scripture. But they
 were all deceued sayeth our aduersarie.
 Were thy loe? And howe can you war-
 raunte vs that you in denying seven sacra-
 ments are not deceiued? If you say that you
 deduce your twoe or three Sacraments
 out of Scripture; they will saye that they
 also out of Scripture deduce their seven.
 And so the question is not whether that
 Scriptures or fathers are to bee beleued;
 but whether the Church, Councells and
 fathers, Vhoe proue seven Sacraments
 out of scripture, are to bee credited in the
 exposition of Scripture; or rather your
 new biblists vvhoe began to studie but
 yester daye, and neuer studied soe many
 dayes as they haue doone dayes and nigh-
 tes, vvhoe also nether for grauitie nor fan-
 titie, nether for vvit nor learning, were
 worthy to cary their bookes after them.
 But least our aduersarie triumphe that wee
 can not proue our sacraments out of scrip-
 ture I will bringe Scriptures for euery
 one of the. But first I muste agree vvith
 them vppon certaine conditions. for first
 of all they muste not exacte of mee to pro-
 ue that these seven are expressly called
 by the name of Sacrament: for soe they can
 not proue their twoe or three sacraments,
 because matrimonie only (vvhich they de-
 ny to be a sacrament) is expressly called a
 sacrament

sacrament. Secondly they muste not demaund of me any place of Scripture vvhich sayeth that there are seuen Sacraments, bicause they can alleage noe such place vvhich sayeth that ther are not seuen, or that there are but tvvoe or three. And the reason is bicause scripture vseth to treat of many thinges, but not allvwayes to number them; For Scripture relateth Christes miracles, and yet numbers them not, and it setteth dovne many articles of faith, as the Trinitie, Incarnation, Passion, Resurrection, Ascension, and many others, yet neuer setteth dovne any certaine number. They muste bee content then that I deduce by as good consequence out of Scripture that there are seuen Sacramentes, as they can gather their tvvoe or three Sacramentes. And this I can doe, and if this I doe, I shall refute all their opinions of vvhich some hold one, some tvvoe, some three, some fovre only, and all conspire in the deniall of seuen. But before I doe this, I must suppose vvhich they vwill graunte, & ca not deny, vnless they vwill deny all sacraments, that to proue seuen sacramentes out of Scripture, I halbe sufficient if I can fynde in scripture ether in expresse termes, or by good deducio, an externall rite, commaundemēt or Institution, and a promise of grace in euery one of the seue

6. 18.

10. 3.

Mat. 16.

Mat. 26.
1. Cor. 15.

Sacraments afore-named: for thus our adversaries proue their Sacramentes, and because they imagin that some of these conditions requisite to a sacrament, are deficient in some of the leuē, they deny them to be sacramentes. Vvherfore in the Apologie of their cōfession these vvordes are to bee seene: *If we calle Sacramentes, rites, vvhich haue a commaundement from God, and to vvhich is annexed a promise of grace, it is easie to iudge vvhich are properly sacramentes.* And a litle after by this rule they gather that Baptisme, the supper, and Penaunce are sacraments. To begin therefore vvith baptism; the externall rite we gather out of the third of saint Ihon, and the last of saint Matthevve, vvhich is vvater and vvashing, the commaundement and Institution is proued out of these vvordes *unlesse a man be regenerated of vvater and the holy spirit*: The promise of grace vvhich is annexed to this Sacrament, the last chapter of saint Matthevve proposeth in those vvords: *he vvho beleueth and shalbe baptized, shalbe saued.* And to goe on vvith the Sacrament of the Altare, the externall rite of this sacrament is bread and vvine, or the formes of bread & vvine: The institution and commaundement is conteined in those vvords: *Doe this in commemoration of mee.* The promise of grace vve gather

out of sainct Ihon *he vvho eateth this bread* 10. 6.
shall liue for euer. In Cōfirmation also vvee

finde an externall rite, vvwhich is imposi-
 tion of handes, by vvwhich the Apostles,
 and Apostles and Bis hops only, vled after
 Baptisme, to giue the holy ghoſte: The

promise of grace appeareth by the per-
 formaunce, bicause all they vvpon vvho-
 me the Apostles layed their handes, rece-
 ued the holy ghost, and consequently gra-
 ce. The institution and commaundemēt

vve may vvcl presume to haue proceeded
 from Christe; bicause Apostles can not
 institute Sacramētes, nor cause any exte-
 nall ceremonie to giue the holy ghoſte in-
 fallibly, and they vvould neuer haue pre-
 sumed such a thinge, vvithout a cōmaun-
 dement frō Christe their master. Vvher-

fore sainct Austine speaking of this sacra-
 ment sayeth in plaine termes, *that the Sa-*

crament of Chrisme, is to be numbered amongst

the sacred signes, euen as Baptisme is. The same

conditions of a sacrament, are easily to be

found also in the sacrament of Confes-
 sion: for Christe sayeth vnto his Apostles

and in them to all their successours: *Vvho-*

se sinnes you shall forgiue, are forgiuen them, and

vvhoſe sinnes you shall reteine, are reteined. In

vvhich vvordes he giues authoritie to

Preeſts as his vnder ludges, to absolue

from sinnes and to deteine sinnes, and bi-

Art. 2. 192.
Dionis. l. 1. c. 1.
Hier. p. 3. c. 2.
Tert. l. de res.
carth. & lib.
de baptis.
Cip. l. 1. c. 126.
Aug. l. 2. c. 10.
10. Pr. 6. 148.

supra

10. 106.

*Amb l. 1. de
pan ca 7.
Aug l. 5 de
Bapt c. 20.*

cause the Priest can not absolue vnlesse
the penitente confesse his sinnes, and the
penitent can not know that hee is absol-
ued, vnlesse the Priest pronounce some
audible sentence, vve gather that the ex-
ternall rite of this sacrament is an audible
absolution, and confession; the promise
of grace is found also in this Sacrament
most euidently; bicause Christe promiserh
that vvhole sinnes the Priest forgiueth
if halbe forgiuen, and seing that sinnes can
not be forgiuen vvithout grace, if the
priest can forgiue sinnes, he can also giue
grace by this sacrament. The institution
and commaundemēt is contained in the
same vvords bicause Priestes haue com-
missiō from Christe to absolue frō sinnes,
& to holde and deteine our sinnes, & con-
sequētly sinners vvho must recōcile them
selues to god muste doe it by confessiō to
the Priest, else can not he absolue, for noe
iudge can giue sentence vvithout know-
ledg of the cause, & othervvise he can not
be layed to deteine our sinnes, for if he de-
teine our sinnes vve cā not be loosed but
by his absolution, and seing that all sin-
ners must seeke to free thē selues frō the
bandes and bondage of sinne, they must
come to the Priest, vvho only vnder
God, bindeth, and looseth. In the Sacra-
ment of Order vve finde also an external

rite, to vvit impositiō of handes, vvhich in ^{1. Tim. 4.}
 Greeke is called *κασπονία*, vvhich as sainct ^{2. Tim. 1.}
 Hierome sayeth signifieth ordination of ^{in c. 52. 1/a.}
 Clerkes. The commaundement and in-
 stitution vve gather thus: saint Paule bids ^{Supra}
 Timothee not to neglecte the grace
 vvhich he had receiued by imposition of
 hands, vvhetherfore saint Paule knewe
 that infallibly that externall rite gaue gra-
 ce: but it could not giue grace if Christ
 had not instituted it to that ende, and S.
 Paule vvould not haue presumed to ha-
 ue vsed it to that end if Christe had not ^{Aug. l. 1. cōt.}
 commaunded and instituted it, ^{ep. Parn. c. 13.} *ergo* this ^{1. de bap. c. 1.}
 externall rite vvas instituted and com-
 maunded. The promise of grace vve gat-
 ther by the performaunce, bicause saint
 Paule sayeth that Timothie had receiued
 grace by imposition of hands. That ma-
 trimonie also is a Sacrament saint Paule ^{Ephes. 5.}
 vvill vvitnessse, vvho bicause this seemed
 most vnlike a sacrament or holy signe,
 callethe it a great Sacrament, bicause it si-
 gnifieth the coniunction of Christe vvith
 his Church. As if he had sayed; Matrimo-
 nie to a vvordly eye may seeme to haue
 litle sanctitie or mysterie in it, but I say
 that in this respecte that it signifieth the
 Mariage of Christe vvith his Church, it
 is a sacrament and a great sacrament. The
 externall rite of this sacrament is the

Heb. 13.

2. Cor. 12.

contracte vvhich by vvords or signes is made betw vixte man & vvife, and therfore S. Chrysostome and S. Hierome vppon this place affirme that sainct Paule called this contracte, a great Sacrament: The Institution vve haue in Christes ovvne vvords: *vvhath God hath conioined let not man separate*: The promise of grace thus vve gather: bicause Christe hath made this sacrament indissoluble, and consequently he must giue grace by it to beare the burden of perpetuall vvedlocke easilie, else had y^e layve of matrimonie pressed more heauilie y^e necks of Christiās thē y^e layve of the Levves, bicause they in case of fornication might leaue their olde vvife and take a newv, and so shake of the burden. Secondly S. Paule sayeth that this Sacramēt signifieth y^e Mariage of Christe vvith his Church, vvhich Mariage vvas made not only by Incarnation but also by grace, and therfore the Church is called Christes louing spouse, and sainct Paule bid-deth men to loue their vvives as Christe loued his Church; vvherfore vnlesse vve vvil saye that matrimonie is an idle signe, vve muste saye that it hath a promise of grace annexed, by vvhich man and vvife maye loue one another, and beare also more easilie the heauy burden of Mariage. Vvherfore sainct Austine sayeth: *in the ma-*

riages of Christians, the sanctitie of the Sacrament is of more value then the fruitfullnes of the wombe. Laste of all, that Extreme unction is also a Sacrament, it is plaine by the vvords of saincte Iames: *Is any sicke amongest you? let him bring in the Preefts of the Church and let them pray vppon him, anointing him wvith oyle in the name of our Lorde, and the prayer of faith shall saue the sick-man, and our lorde shall alleuiate him, and if he be in sinnes they shalbe forgiven him.* In vvwhich vvords vvho seeth not the externall rite, to vvit prayer, that is the forme of vvordes vsed in this Sacrament, and the anointing vvith oyle. The promise is alleuiation and forgiueness of sinnes, vvwhich are neuer remitted vvithout grace. The institution and commaundement is easilie deduced: bicause an Apostle vvho may promulgate and minister Sacramētes, but not institute them, vvould neuer haue so bodly promised forgiuenes of sinnes by an externall rite and ceremonie, had he not beene assured that Christe had instituted it to that effecte. Vvherfore sainct Bernard in the life of sainct Malachias affirmeth that he anointed a vvoman knowing that in this Sacrament sinnes are forgiven. And thus much for proofe of seuen Sacraments. Nowve let vs see vvhat sacramētes the reformers haue. Luther very peremptorie auoucheth that

l. de bono coniug c. 19 vide etiam cap. 24.

cap. 1.

*Ber in vita Mal
Inno centius
ap 1. ad Decretum. c. 8.*

l. de cap. Bab.

he must denye seven Sacramentes and allowv of three only for the tyme, he sayeth for the tyme, bicause he vvas not sure howv longe he should remain in that mynde. And vvhat are those three Sacramentes vvchich for a tyme he is contente to allowv vs; Baptisme (sayeth he) penance, and bread. Zuinglius allowves allso of three, but not y^e same vv^{ch} his master Luther admitteth, vvchich are baptisme, the supper, and matrimonie. Caluin admitteth also three Sacramētes, but not the same vvchich Zuinglius graunteth, Baptisme, the Supper, and ordination. Melancton is more liberrall for he affordeth vs fovre, to vvit, Baptisme, the supper, penance, and order. The softer Lutheranes in their conventicle at lipsia, allowved of seven Sacramētes, for so Sledan the Historiographer, relateth. Out of this diuersitie of opinions I gather, first that they haue amongst them denyed almoste all the sacramentes and so can haue noe religion or a uery graceless religion, bicause religion and sacramentes euer vvient together. Secondly I gather that if any man vvill forsake the Catholique Church and her beleefe of seven Sacramentes, that he hath no morall nor probable assuraunce of any Sacramentes, for seing that he hath noe more reason to credit Luther vvhen hee sayed

*l. de vera et
falsa rel. c. de
matr.**l. c. inst. c. 19.
§. 11.**Mc. in locis.**l. 20. hist. an.
68.*

once that ther vvas but one sacrament, another tyme that there vvere but tvvoe Sacramētes, then vvhē he admitted three *l. de cap. Bab. in fine.* for the tyme, he is not to credit him at all. And seing that he cā alleage noe more for him selfe thē others (that is scripture interpreted as he pleasethe;) and they noe more then he, noe man can haue iuste cause to belecue any of them, and so if hee leaue the Catholike Church, he may doubre of all the Sacramentes. Lastly seing that the reformers can not bring expresse scripture for any of the Sacramentes but Matrimonie, vvhich not vvith standing almost all of them denye, and seing that by deduction (as I haue declared) vve may gather out of scripture as probably seue Sacramentes, as one, if the reformers leaue the authoritie of the Church and fathers, and truste only to their ovvne vvittes in gathering by deduction, and consequence, their Sacramētes out of scripture, then as one distrusteth anothers deduction, so may he distrust his ovvne, and so they haue noe certaintie of any sacramentes at all, & consequētly haue noe probable assurance of their religiō, bicause sacrametes and religion goe together; vvhich Luther him selfe vvill confesse, vvho affirmeth that consent in doctrine of the Sacra- *l. de nos. Eccl.* mētes, is a note of the true Church and religion.

*l. de loc. c. de
signis.*

THe reformers as by the former chap-
ter appeareth, are very sparing in
their Sacramentes, some and the most of
them not affording vs aboue two or
three; but these also they seem to graunte
vs with an euill will, bicause they so de-
tracte from their dignitie, and attribute so
litle vnto them, that they might as well
with Suëkfeldius haue denyed these also;
bicause as good neuer a whit as neuer the
better. For they deny with commō voice
that Sacramentes giue grace or effectuate
any iotte of sanctification in our soules.
To what purpose the serue they, or what
necessitie vvas ther of them? Melancthon
sayeth that they serue for badges to distin-
guish he vs from Infidels; but for this effect
vvee needed no sacraments at all, bicause
the yellow capp of the Iew in Rome,
or some noble mans cognisaunce vould
haue been more fitting for this purpose.
For seing that Baptisme according to Me-
lancthons opinion giueth no character, af-
ter the childe is vvashed in baptisme, and
the water dried vp, what signe remaineth
I pray you to distinguish a Christiā
from an infidel? And will not profession

of our faythe vvhich is noe sacramente,
distinguishe vs better? Zuinglius maketh
Sacramentes no better then souldiours
markes, by vvhich they are admitted
and distinguisht, but this is refuted by
the same argument by vvhich vvee haue
reiected Melancthons badges. Luther
graunts a litle more vnto Sacramentes;
for he sayeth that Sacramētes are external
signes, ordained to no other purpose then
to stirre vp fayth vvhich only iustifieth,
and therfore vvhē he and his Lutheranes
sometymes saye that sacramentes do
sanctifie vs, and that baptisme dothe re-
generate vs, they meane not as Catho-
likes doe that Sacramentes immediatēly
giue vs grāce, but only that that they
stirr vp faith vvhich sanctifieth: vvhēfore
sometymes they call sacramētes pictures
vvhich put vs in mynde of Christe & his
passion. But then it follovveth that they
vvhō haue pictures of Christe or his pas-
sion, or bookes of the same subiecte, stāde
in need of noe sacramentes, bicause these
thinges are more apte to stirre vp faythe
then sacramentes. Secondly Baptisme is
to noe purpose in children, bicause it can
not stirre vp their fayth at all, vvhō haue
noe vse of reason at all. This so presseth
Luther that it had made him an Anaba-
ptiste, had he not had a shifte in store

l. de vera & falsa rel. e de sacramentis.

l. cap. Bab. e. de bap. c. vi.

4. capt. Coelo.
1. 1.

Lut. 1.

Num. 22.

Aug ep. 57.

1. 4. Inst. c. 16.
5. 1. 5. 16.

vvhich also is a very poore one. he sayeth therefore that infantes at the tyme of baptisme haue vse of reason, and that they vnderstand vvhath baptisme signifieth, and so beleue also in Christe? And this he pro- ueth by the example of sainct Iohn Bapt- ist vvho reioised and acknowvledged Christ in his mothers vvombe; but by the same argumēt he might haue proued that all asses can speake, bicause Balaams Assē by miracle once spake to the Prophet. for as it vvas a priuiledg that sainct Iohn had vse of reason in his mothers vvombe, so vvas it that Balaams Assē did speake, and therefore if this be a good argument: Sainct Iohn had vse of reason vvhen he vvas an infante *Ergo* all children haue: this also is a good argument; Balaams Assē could speake *ergo* all asses can spea- ke. At least vvise by this argument of Luther vve Maye experience in him, Vvhat an assē can speake, and is not asha- med to vtter. And truly if children at that age vvēre as vvise as Luther vvill make them, vve must condemne them of hai- nous sacriledg, vvho by their crying and by the resistaunce vvvhich such litle onescā make, shēvv hovv vnnvillingly and vvith vvhat litle respect they receiue this sacra- ment. Caluin sayeth that Sacramentes are but Seales vvvhich outvvardly signe the

grace vvhich vve receue by the promiles of God, and therfore he sayeth flatly that Sacramentes giue noe grace, and that the Sacramentes of the newv lawe are noe better in this respecte then vvere the Sacramentes of the old lawv. Yea he addeth that as sainct Paule sayed that Circumcision is nothing, so he might haue sayed, that baptisme in this respecte is nothing vvorth. And their reasons vvhy they vvil giue no vertue vnto Sacramētes are tvvoe especially. First saye they if vve graunte that Sacramētes giue grace, then follovveth it that vve must put our truste in Sacramentes, and seeke for saluatiō else vvhere, then at the handes of Christe, vvwhich can not but derogate much from the passion and person of Christe. But this reason seemeth to haue litle reason. For as the sicke patiente principally after God, puttes his truste in his Phisitian, yet expecteth health also by the medicins vvwhich he prescribeth, & so puttes his truste in the Phisitian as in the principall cause of his healthe, and in the medicins as in the instrumentall causes, and yet doth noe iniurie to the Phisitian, yea rather in allowving of his medicins dothe him great honour: so may vve put our hope and confidence principallie in Christe as our spirituall Phisitian, and yet hope also for healthe

3. 21. 22.

1 Cor 3.

by the meanes of his Sacramentes as by his medicins and instrumentall causes of spiritual health. Secondly they are of opinion as I halbe herafter related and refuted, that only fayth iustificthe: vvhether they must consequently saye that sacramentes giue noe grace, for if they did giue grace, they should also iustifie and sanctifie, and so only sayeth I should not iustifie. And so following this doctrine some of them saye that Sacramentes are only badges to make vs knowne Christians, others saye they only stirre vp fayth, others make them seales and signes of former iustice, and all denye that they sanctifie vs. Against all these opinions might suffice that place of saint Paule, vvhether to put a differēce betwixte our Sacramentes, and the old, he calleth the olde naked elementes that is bare figures and of noe force nor vertue to giue grace. but vvee vvaunte not many other places of Scripture vvhich may also proue this veritie. Saint Ihon sayeth that if a man be not regenerated of vvater and the holy ghoſte, he can not enter into heauen, ergo not only the holy ghoſte but vvater also regenerateth, and consequently not only the holy ghoſte as a principall Agente, but also the vvater as an instrumente, vvorketh grace in vs by vvhich

Gal. 4.

Ia. 3.

vve are regenerated. The Sacrament of ¹⁰ the altare Christe him selfe calleth true meate vvhich giueth life and nourisheth. The Sacrament of Penance remitteth ^{10. 26.} sinnes, bicause Christe giueth pouer to his Apostles and in them to their successors to remitte sinnes by the sentence of absolution. And saint Paule vvill vvitness that Order giueth grace to Preestes, ^{1. Tim. 4. 2. Tim. 2. 19.} & the Actes of the Apostles auouch, that the Apostles vvhen they confirmed the first Christians, gaue the holy ghoste by imposition of handes. ^{Act. 8. 19.} The like proofes I could bring and haue before brought in the former chapter for the other Sacramentes. But bee it so that Sacramentes giue noe grace, then dothe it follovv that they are to noe purpose, bicause other thinges vve haue more fitte to distinguish Christians from Infidells, and to stirre vp faythe, vvhich are by our aduersaries opinion, the only effectes of Sacramentes, and so it follovveth that if Sacramentes giue no grace, that they are of noe vertue and altogether superfluousse, and so as good it vv ere to haue no Sacramentes as Sacramentes, bicause as good neuer a vvhatt as neuer the better, and noe Sacramentes noe religion, bicause as before, Sacramentes and religion euer vv ent to-gether.

*A suruey of the new religion:
The fift Chapter sheweth how in effect the
reformers take away from vs those fewe
Sacramentes vvhich they seeme to
allow of.*

OV R Reformers are so liberall as to
afforde vs twoe Sacramētes, to wit
Baptisme and the Eucharist or the sacra-
ment of the Altar vv^h they call the Sup-
per, for though some of them allowe vs
also Order, and some, Penance, yet in
these Sacramentes as is before declared,
they do not agree. But yet if vve consi-
der the estimation vvhich they make of
these twoe Sacramentes vvhich all of
them allowe vs, vve shall see that herein
vve are not much beholding vnto them.

*in Synop. Col.
8. 17.*

And as concerning baptisme, Luther is of
opinion that no forme of vvords is ne-
cessary, yea he thinketh it sufficient, if
you baptize the child in the name of the
lorde. And being demaunded once vvhe-
ther it vvas lawfull to baptise in milke or
beare, he answered that any liquour that
is apte to bathe or vvas he, is sufficient;
And so you see how hee taketh away
the matter and forme of baptisme, or at
least bringeth them bothe in doubt:
And as touchig the vsual forme of vvords

to 4. Inst. c. 17.

Caluin iumpeth vvith him in the same o-
pinion, and addeth that such formes of
vvords

vvords are meare magicall charmes and
 enchauntementes: Brentius sayeth that if
 the minister after that the Creed is read,
 saye only, In this sayth I vvashe thee de-
 parte in peace, it vvill serue vvell enough.
 And Bucere denyeth that vvords are ne- *in c. 26. Stat.*
 cessarie in the Eucharistie, and vvould say
 no doubt the same in baptisme. The
 same Luther as is before related, is of opi-
 nion that actuall saythe euen in children
 is necessarie, and that Sacramentes haue
 no other effecte then to stirre vp this fai-
 the, vvherfore seing that Baptisme ca not
 stirre vp childrens faithe, bicause they
 haue no knowvledge of the signification
 of such mysteries, it must needs follovv
 that to Baptise children is but *laterem la-*
uare to vvashe a tile, and to loose labour.
 Caluin also is nether a frayed nor a sha- *l. 4. in ff. c. 29.*
 med to saye, that sainct Ihon Baptistes *§. 17.*
 vvashing vvas as good as Christes baptis-
 me. And yet sainct Paule rebaptized them *AR. 19.*
 vvith Christes baptisme vvhom saincte
 Ihon before had baptized; vvwhich argued
 his baptisme of insufficiencie, and pro-
 ueth Christes baptisme to be of more per-
 fection, vvwhich suplyed that vvwhich vvas
 vvanting in sainct Ihons baptisme. The
 same Caluin sayeth that in necessitie vvo- *§. 22.*
 me may not baptise, and that if the childe
 dy vvithout baptisme, he may be saued if

either he be predestinated, or be the childe of faithfull parentes, yea he sayeth that few do mark how much harme that doctrine hath doone, which teacheth that Baptisme is necessary vnto saluation. And if you vrge him with those wordes of our Sauour *unless a mā be borne againe of water and the holy ghoste &c.* he will rather glosse the texte molte grossely, then yeeld vnto you that baptisme is necessary to saluation. The meaning is not (sayeth he) that materiall water is necessary, but this is the sense: *unless a man be borne againe of the holy ghoste, which like water washeth, he can not enter into heauen.* And so by this exposition water is not necessary, only the regeneration and washing of the spirit is necessary, and this Baptisme according to Caluins opiniō, children may haue without water, euen in their mothers vvōbe, if they be predestinate, or childre of faithfull parentes. This is Caluins doctrine, I saye Caluins, for it is his singuler opinion contrarie to the opinion of the Church and all the ancient fathers and councells, yea contrarie to scripture it selfe. For scripture telles vs plainly that vvee are all borne children of vvrathe, and that *vvee all sinned in Adam* and consequently are conceived and borne in originall sinne, vwherefore Iob vvho vvvas predestinate curseth

Ioh. 3.

1. Inst. c. 16
§. 17. 18.Ephes. 2.
Rom. 5.

Iob 1.

the day of his natiuitie and night of his conception, and Dauid not only predestinate but borne also of faithfull parentes confesse the; *that hee is conceived in sinnes* that is in original sinne; for the hebrewe vvorde signifieth *sinne* in the singuler number, vvhich not vvith standing the Translation translated *sinnes*, bicause originall sinne is the roote of all sinnes. And vvher as Calvin alleageth the blessing of God to Abrahame and all his seed and posteritie, that serueth only to bevvraye his ignorance. For first after that God had made that promise, yet hee commaunded Circumcision and threatened that those that had it not, should perishe. And so although Calvin vvhere of Abrahams seed and his parentes also, yet dothe it not follovv that hee shall be partaker of that benediction vvithout baptism. secondly that promise and benediction is novv to be vvnderstoode, carnally, or spiritually; if carnally, the are none but levvies capable of the benediction, bicause they only are the carnall children of Abrahame, and so Calvin hath no parte in it at all. If spiritually then they only are partakers of the benediction, vvho as saint Paule sayeth, do imitate the faith & vvorkes of Abrahame, vvherfore seing that children even of faithfull parentes doe in no vvise imi-

Psal. 130.

Gen. 31.

Rom. 9.

Gal. 3.

tate ether Abrahames faith or vvorkes, they can not bee pertakers of his benediction vntill they bee baptised, and so by receuing the Sacrament of faythe, do in some sorte imitate Abrahames faith: And if Calvin say that at least by predestination children may bee saued vvithout baptisme, hee I hall but discouer herein how blockish he a diuine he is. For none are predestinare but by the passion and merites of Christe, vvhich first are applyed by baptisme and not vvithout baptisme at leaste in desire, & therfore Christe threateneth damnation to all that are not baptised. Vvherfore althoughe all children that are predestinate I haue saued, yet not vvithout baptisme, and they vvhich dye vvithout baptisme as by Christes ovvne sentence they are excluded from heauen, so are they not predestinate. But let vs see more of Caluins doctrine, not to follow it, but to bevvare of it, not to imbrace, it but to detest it. The same man affirmethe that the reprobate, or the children of infidels not predestinate, are not to bee baptized least baptisme bee contaminated and bee made a false seale, because (sayeth he) baptisme is a seale of former iustice, and therefore if defiled infidels bee baptised, the vvater is contaminated, and the seale is falsified. He addeth

to. 1.

Supra. 16.

Ibid.

that the children of the faithfull or the predestinate, need not baptisme as a necessarie meanes vnto saluation, and therefore if they dye vvithout it they may bee saued. Yet (sayeth hee) baptisme is not to be contemned, bicaule it is commaunded as a ceremonie to incorporate vs members of the Church. Nowve put all this together, to vvit that Baptisme is noe better then saint Iohns vvas hing, that it is not necessarie for the predestinate, or children of faithfull parentes, bicaule they may be saued vvithout it, and that it can not bee ministred vnto the children of infidelles, least it bee contaminated; & it follovveth euidently that Baptisme is not necessarie, yea that it is superfluous, bicaule to the children of the faithfull and the predestinate is not necessarie, and to the children of the faithlesse (not vvith standing that Christes bad his Apostles to baptise all nations vvwhich then vv ere infidels) it is not bee giuen; then is there noe necessarie vse of baptisme, bicaule it serueth to noe other purpose, but to scale former iustice, vvwhich sealing is not necessarie, bicaule saluation is sure enoughe vvithout it, or to bring vs into the Church by an external ceremonie, vv^{ch} is altogether needlesse, bicaule if it bee omitted, children if they bee of faithfull parentes, or predestinate

Mat. vii.

*1. conf. Lu-
theri.*

are sanctified in their mothers wombs, and so before God are members of the Church and capable of saluation, before, and without baptism. And thus baptism is gone. Now as concerning the blessed Sacrament of the Altare, Luther seemeth very liberall in this point, affirming that Christes body is really and substantially in this Sacrament not by consecration but by *ubiquitie*. For hee is of opinion that as Christes body is vnited to the diuinitie, so it is in euery place vwhere the diuinitie is, and consequently in the bread and wine. But whilest Luther thinketh to fill our mouthes in giuing vs bread with Christes fleshe, he taketh away all true eating of Christes body, and drinking of his blood. For eating is a conueighaunce of meate from the mouthe into the stomake, and therefore if Christes body bee euery vwhere with the diuinitie, it can not bee eaten, because it was before in the stomake and euery vwhere, and so can not bee conueyghed by eating into the stomake, because conueighaunce importeth a motion of a thinge to some place vwhere before it was not. Caluine giueth vs a bare figure and an emptie signe, auouching that Christe hath giuen vs a figure of his body, which in substance is but common bread, yet

bicause Christe hath made it a signe and figure of his body, it is called Christes body, as Cæsars image is called Cæsar. Vvhich opiniõ of Caluine maketh Christe a niggard, and his sacrament of litle or noe importaunce. For Christe althoughe hee made a great shevve of a magnificall supper, yet according to Caluin, his supper vvas not only interiour to Assuærus his banquet, but also to the meanest that euer vvas. This supper Christe vwould haue to bee præfigured by the heavenly *Exod. 16.* manna, vvher vvith hee fed the Ievves in the deserte, by the paschal lambe vvich *1o 6 Sap 6. Psal. 77.* the Ievves vvere commaunded to eate in remembraunce of their deliuerance out *Exod. 12.* of Ægipte, by Melchisedeches sacrifice *Gen. 14.* and diuerse others: hee vwould also haue it fortold by Malachie the Prophet, say- *Mal. 2.* inge that a cleane oblation shalbe offered vnto him euery vvhere; by the patriarch Iacob vvho fortold that the Messias should *vvashe his stole,* that is his humane *Gen. 49.* nature vvith vvich the diuinitie vvas clothed *in the blood of grapes*, that is in his ovvne blood vvich hee called the blood of grapes, bicause it vvas to bee vealed vnder the formes of vvine, vvich *6. Mat.* is called in scripture the blood of the grape. Hee vwould inuite also all the vvorld to this banquet, exhorting them to *eate the*

Prom. 9.

bread and to drinke the vine which hee hath mingled for them, hee made this banquet also a litle before his deathe for a farewell to his louinge and beloued spouse the Church, and yet after all this ostentation, after this solemne inuitation, notwithstanding also that the tyme of farewell, the dignitie of Christes person, and the preeminēce of the newe lawe aboute the olde, required a moste sumptuous banquet, vwhen the supper vvas prepared, it proued but bread and vine, and after all this boiste, the guesstes vwho vvere bidden, had noe roste at all, but only an odour and smell of good cheare, that is a bare signe and figure of Christes body and bloud. And vwheras Christe promised a twelue-monethe before that hee vwould giue them another manner of meate and more excellent then *manna* vvas; for (sayeth he) notwithstanding that your forbathers vvere fedd vwith *manna* yet they dyed, but vwhoe soeuer eateth of the bread vwhich I shall giue, shall liue for euer; yet if vvee beleuee Calvin, he performed nothing lesse. For if Christes bread bee but commō bread in substance, and only a signe of Christes fleshe vwhich is *the true foode*, then vvas not only *manna*, but the Paschall lambe also farre more pretiousse then the bread of Chri-

19. 6.

ibidem.

ste. For the Patchall lambe vvas fleshe,
Christes banquet is but bread and vvine
in substaunce, and as this is a figure of
Christe, so vvas that and a more apte fi-
gure. Manna also vvas made by Angells
handes, and in the aire, Christes bread or
rather Caluins cake, vvas moulded and
baked by mennes handes, and in no bet-
ter place, then the backhovvse; māna had
all tastes and delights, Christes bread if ^{Sap. 6.}
it bee noe better then Calvin maketh
it, hathe but one taste and that not very
delicate. And as Calvin sayeth that Chri-
stes breade is a signe and figure of Chri-
ste, so vvas manna also, as Christes breade
stirres vp faithe bicause it is a signe, so vvas
manna as fitte for that purpose, bicause
it vvas a signe, and as good a signe, bicau-
se it signified the same thinge, vvich gi-
uerh perfectiō vnto bothe signes. Vvher-
fore vnlesse this Sacrament conteyne
Christes bodye & bloud in another man-
ner then the signe containeth the thinge
vvich it signifieth, Christes banquet is
no better, yea it is not so good as manna
vvas, and so the veritie shalbe inferiour to
the figure. But Calvin sayeth that this Sa-
crament is not a bare figure but such as
bringeth vvith it the body and bloud of
Christe: and if hee did mean as he spea-
keth, I vvould not dispute vvith him but

*l. 2. Inst. c. 10.
S. 11.*

S. 10.

S. 12.

*Eodem cap.
S. 6.*

*Hom. 63. 61.
ad pop.*

Señ. 30. 21. 22

would shake hands vvith him as vvith a Catholike. These are his vvordes: I say therefore that in the mystery of the Supper by the signes of bread and vvine, Christe is truly deliuered, yea and his body and his bloud. And a litle before those vvordes he giueth the reason; bicause (sayeth he) Christes vvordes: *This is my body*, are so plaine, that vnles a man vvill calle God a deceuer, he can neuer be so bold as to saye that he setteth before vs an emptie signe. And yet againe hee repeateth this his assertion: *In his holy Supper Christe commaunds me vnder the signes of bread and vvine to eate his body and drinke his bloud*, and I nothing doubt but that bothe he dath truly deliuer them, and I do receue them. And least you should thinke that hee talketh only of eating & receuing Christe spiritually by faithe, hee hath preuented you by saying, that hee meaneth really, and he alleageth Sainct Chrysostome vvho sayeth that Christe mingles his substaunce vvith ours in this Sacrament not only by faithe, but also in very deed. Vvhat thinke you novv of this man? is he not a Catholike? dothe hee not really auouch the reall presence? But if you vnmaske this vvilye fellowe, you shall see a vvolf vnder a sheepes skinne. for the same Calvin in the same chapter in plaine vvordes telles you, that Christe is not really in this Sacrament nor any

vvhether else out of heauen, but yet (sayeth he) the bread & vvine is called the body and bloud of Christe by a figure, vvhich calleth the signe by the name of the thinge it selfe, as the Arke or rocke, may be called Christe bicause it vvas a figure of Christe. Vvhat meaneth he then vvhen he sayeth that vvith the signe vvee receue the body and bloud of Christe verily? His meaning is, that althoughe Christes sub- *Scilicet. 16.* stance be as farre from this Sacrament, as heauen is from earthe, yet bicause this signe stirreth vp faithe, and faithe apprehendeth Christ, by this signe, and vvith it vve receue the body & bloud of Christe. But here Calvin seemeth to go from him *Supra.* selfe, for as you haue hard he sayed before that vvee eate not Christ only by faithe, but also in very deed; yet to saue him selfe from cōtradiction, he hath deuised a sub- *Scilicet. 5.* tile distinction: I graunt (sayeth he) that ther be that in one vvorde define, that to eate the body of Christe, and to drinke his bloud, is nothing else but to beleue in Christe, but I say that the flesh of Christe is eaten by beleeuing, bicause by faith it is made ours. So that Calvin is of opinion that this Sacrament is but a signe and conteineth not really the body and blood of Christe, but yet bicause this signe stirreth vp faithe vvich apprehen-

deth Christes body, vve receue verilie the body & blood of Christe vwith this signe, and by it, bicause faithe apprehending Christe, vnitheth him vnto vs and maketh him verily our ovvne. This is Caluins opinion. Out of vvhich let vs take as graunted that Christes body and blood is not really conteined in the Sacrament, and consequently that this sacramēt is no better yea nor so good as *manna* vvas, vvhich vvas as good a signe of Christe, as this Sacramēt is, if this cōteine not Christe really, & vvas as apte to stirre vp faithe. Secōdly let vs proue that if Christe bee not really in this Sacramente, that faithe can not really vnite him vnto vs, and consequently that in, and by this Sacrament, vve can in noe vvise really bee pertakers of Christes body, and blood. For prooffe vvhether of I demaund of Calvin howe faithe can really conioine vs vwith Christe? ether this faythe really plucketh Christe out of heauen, vvhich Calvin nether can saye, bicause faithe is but an apprehension, nether vvill saye, bicause he sayeth that Christes body since his ascēſion vvas neuer out of heauē: or else it really listeth vs vp to heauen, vvhich is against experience, and so can not really vnite Christe vnto vs, bicause it nether bringethe him really vnto vs, nor vs vnto him. And so in beleuing in

Christe by faith which is but an apprehension of the vnderstanding, vve do noe more really eate the body of Christe, then dothe the hongrye man his dinner, vwhen he apprehendeth, and desireth it, but can not haue it. And so Caluins boste is greater then his roste, and his promise is more ample then his performaunce, and Christes supper is but a bare signe, and noe roste at all, but only a sauour and signe of good cheare, and our eating is noe reall eating, but only a naked apprehension. And seing that preaching, and pictures, can better stirre vp faith then bread and vvine can doe, this Sacrament of Christe is altogether needlesse, bicause as good neuer a vvhit as neuer the better. And so my intended conclusion followeth to vvitte, that amongst our reformers there is noe religion bicause, five or six, of seuen Sacramentes they haue quite taken avvay, and the other in vvich all of them aggree, to vvite baptisme and the Eucharist, they haue so disgraced and defaced, that they are to litle purpose, and so they haue no religion, bicause noe Sacramentes noe religion.

*The Sixte Chapter sheweth that according to
their doctrine they can haue no prayer,
and consequently noe religion.*

In Psal. 75.

ONe of the greatest benefits vvhich God hath bestowed on man is prayer, by vvhich man hath access vnto God, and the creature is admitted vnto the speeche of his Creatour, and flesh & blood conuerseth familiarly vvith the diuinitie; for as saint Austine sayeth, vvhen vve read scriptures vvhich are the vvord of God, then god speaketh to vs, but vvhen vvee occupie our selues in prayer, thē doe vve speake familiarly vnto God; vvhich is so great a thing that Angels dare not do it, vvithout couering their faces vvith their immortall vvings, blushing to appeare before such Maiestie, and trēbling to speake to a Prince so mightie. Prayer is honourable to God, honourable also and profitable to our selues, it is honourable to God bicause it is an acte of religion, by vvhich vvee prostrate euen our soules and spirits vnto God, acknowledging him the supreme essence, fountaine, and autour of all goodnesse, and our selues his needy and naked creatures, vvho haue nothing of our selues, yea nothing not from him, not so much as our our selues, bicause he gaue vs our selues, & being for nothing, and of nothing. It is honourable to our selues, first bicause it equalizeth vs vvith Angels making vs Queresters of their chappell, vvhereby

prayer vvee ioine voices vvith them, in
 praying God as they do, and praying
 vnto him. Secondly bicause it procureth
 familiare conuerſation vvith God, vvhich
 is ſo honourable a thing, and ſo rayſeth vs
 in ſtate and dignitie, as almoſt nothing
 more. For as ſainct Chriſtoſtome ſayeth *Orat. 1. de*
 if it bee ſuche an honour to conuerſe fa- *orando Deo.*
 miliarly vvith Cæſar, that ſuche mē thou-
 ghe other vvife neuer ſo baſe and poore,
 can not vvhiſt they are in this credit
 vvith him, be any more ether baſe or
 poore: howe can they vvho in prayer cō-
 uerſe dayly and familiarly vvith the diui-
 ne maieſtie, be of baſe or lowv condition?
 It is profitable alſo vnto vs bicause by it
 vvee obtaine at gods handes vvhat is ex-
 pedient for vs. For god is the Source and
 fountaine of all goodneſſe, and perfection,
 ſufficient of him ſelfe, and vvith in him ſel-
 fe, needing not in any thing the helpe of *Pſal. 136.*
 any. To vvhom vvhen vve haue giuen all
 the prayſes, and offered all the Hecatombes
 and ſacrifices in the vvorld, vve haue
 not abettered his ſtate or his perſon, and
 vvhen vve haue reuiled him and blaſphe-
 med him to the vttermoſte of our mallice,
 vve haue not made him a iotte the vvorſe;
 but mā in that he is a creature is depēdent
 of his Creatour, noe leſſe, yea more, then
 the riuers of the fountaine, the branches

of the tree, or the lone beames of the Sonne: vvho of him selfe hathe nothing, yea is nothing, but is to liue by begging & praying. And vvell he maye so obtaine those thinges vvwhich he vvanteth. For if any Prince vvould promise his subiect, that vvhat soeuer he asketh he should obtaine, might not that subiect thinke that Prince very bountifull, and him selfe a moste happie subiecte? Thus God dealeth vvith vs; he biddes vs *aske and vve shall haue*; and seing that God is soe faithfull that he can as soone deny him selfe as goe from his vvorde, bicause his vvorde is him selfe, he can not, not perfourme, vvhat soeuer he promiseth: and seing that prayer is the thinge by vvwhich man obtaineth at God his hande vvhat soeuer he iustly desireth, vvhat an inestimable gemme and precious pearle is prayer, vvwhich procureth our hartes desires in all thinges, bicause it is the price of all? And if vve some tymes praye, and obtaine not, ether it is bicause our prayer is not such as it ought to be, or that the thing vvwhich vve praye for is not conuenient for vs. For if he that prayeth, beleeueth that God can helpe him, and hopethe also that he vvill helpe him, if hee him selfe vvho prayeth, or he for vvhome he prayeth, be not odiousse to god by reason of sinne, If he praye vvith humili-

tie, and vvithout a doubting mynde, if he
adioine to his prayer attention, to his at-
tention, deuotion, and to bothe, perse-
ueraunce, and if the thing for vvhich hee
prayeth be necessarie or expediente, (for
other vvise God is a greater benefactor
in denying then graunting our petition)
thē certainly, such is the vertue of prayer,
that vvhat vve aske vve haue, and vvhat
vve praye for, vve obtaine. Prayer certs
is better then the Philosophers stone, al-
thoughe that vv ere of that vertue vv hich
it is fayned to bee of: for that as fooles
haue fained vvas able to turne all into
gold, but prayer turneth all to our good
be it gold or siluer, ritches or pouertie, he-
althe or sicknes, grace or glorie. Yea it is
better then Fortunatus hatte is fained to
haue beene, bicause that procured all vvif-
hes good or badde indifferently, but
prayer then only obtaineth vvhat vve
vvif he for, vvhen our vvif hes are expe-
dient or conuenient for vs. Besides this
vnspeakable vertue vv hich prayer hath,
to obtaine vvhat vve aske for, it satisfieth
for sinne also, especially vvhen it is ioined
vvith almes deedes and fasting, vv hich are 76.13
the vvinges of prayer, by vv hich it soareth
speedily euen to the throne of God: it
meriteth glorie as other good vvorkes
doe, and that more especially also, in that

it is a prayer; it giueth vs great confidence also if it be frequent and vsuall, bicause as before I haue sayed, prayer causeth the familiaritie, and familiaritie imboldeneth, & boldnesse breedeth confidence. It is a great motiue also vnto humilitie, and peradventure you shall not fynde a greater, bicause it puts vs allwayes in mynde that wee are but beggars. And lastly (if I may saye so of prayers comodities which are without ende) it makes vs to fall out of loue with this deceitefull world, bicause it makes vs to conuerse in heauen, and admitteth vs to familiaritie with God and his Angells. In the Church triumphe prayer is vsed, bicause the Sainctes and Angells pray to God for vs, In the Church militaunte prayer also is practised, as I halbe proued, only in hell and hellish Synagogues prayer is abandoned. Vvherfore in the law of nature, as they vsed sacrifice, so did they also practise prayer, and although Enos be called the first of them vvho by prayer, moste especially and frequently called vppon God, yet no doubt Adam and Eue amongst other actes of penance, omitted not prayer as one of the best dispositions vnto reconciliation vvith allmightie God. Abel their sonne also as he vvvas religious in his Sacrifices so vvvas he not sloth-full in prayer. Noe also

taught his posteritie prayer, Abrahame Gm. 28.
 vvas much giuen to prayer, Isaac his sonne
 in his diligence in prayer and meditation
 also declared him selfe vvhorthilie to
 haue been the sonne of such a father. Da- Psal. 119.
 uid prayed seuen tymes a day, and rose at
 mid night oftē tymes, shortning his sleepe
 to lengthen his prayer: and Daniel three Dan. 6.
 tymes a day, called vppon his God. By
 prayer Moyse made the Sea to deuide it Exod. 10.
 selfe and procured victorie to the Israe-
 lits so long as in prayer he held vp his han-
 des, yea by prayer he obtained pardon
 often tymes for the people and bound
 as it vvere the hands of the omnipotent.
 By prayer Anne the vvife of Helcane ob- 1. Reg. 1.
 tained Samuel, Ezechias by prayer pro- 2. Reg. 20.
 longed his life fifteen yeares, Tobias by Tob. 12.
 the same exercise vvas restored to his 1. Reg. 100.
 sight, Elias after a great drought by prayer
 obtained raine. In the newv lavve Christe Matt. 14.
 our highe Preeft prayed oftē tymes all Luk. 6.
 the night longe, and a litle before his de- Matt. 26.
 parture out of this vworld, he prayed
 three tymes in the garden; yea he him sel-
 fe taught vs the prayer vvhich in English Matt. 6.
 vve call our lords prayer. And no soener
 vvas Christe departed, but his Apostles
 and disciples assembled them selues toge-
 ther, & in prayer attēded the holy ghostes
 descension. Sainct Peter and sainct Ihon Act. 1.

*Att. 30.
Clem. Rom.*

*Bar to. 2.
an 100.
l. 10. ep 977
Tert. Apol.
c. 2.*

*Hiero. ep. ad
Eustoch.
Ashan. l. de
virg. Basl 37
Clem. l. 2.
Confl. c. 6.*

*The. Ovald.
20. 1 de sacra.
mental. c. 20.*

ascended into the temple to praye. Saint Peter furrowed his face with the streames of teares, vvhich trickled yea streamed from his eyes in prayer. Saint Bartholomevv is sayed to haue prayed on his knees an hundred tymes in the day and as often in the night. Saint Iames his knees by prayer became as hard as camels knees. Vvhole examples the first Christians after the Apostles, following, met together dayly at prayer, euen before they had Churches, in so much that Traiane the Emperour vvas faine to forbid such flocking together. And Plinie Prefect of this Emperour, informed him of the assemblies of Christians to prayer before daye. To be breete, the Ecclesiasticall histories are full of the Churches, and monasteries vvhich haue been builded for prayer, and speake almost of nothing else but of Christians prayer, Masses, liturgies, canonicall howvers, as nocturnes, lauds, the prime howver of prayer, third, sixte, ninthe howver, Euen song, and complete; yea so is prayer diuided in diuers Churches and monasteries, that in euery vigill of the night in one place or other, prayers and prayles are songe vnto God; yea seing that our Church is dispersed through out the vworld, & that the howver vvhich is to one coutrie, one, to a

nother is to voc, to another, is three a clo-
 ke, and so for he, ther is noe howver in
 the daye or night in vvhich prayer is not
 exercisid publickely in the Church. So
 that vvell may the Catholike Church be
 called the *houuse of God*, bicause it is the *houuse* ^{16.} *of* ^{16.} *prayer.*
 Novv let vs see howe like vnto this
 houuse of God, vvhich is the houuse of
 prayer, our Reformers Synagogue is.
 In moste places they haue no prayer at
 all on vworking dayes, and on holy dayes
 (vvhich novv they haue brought to a
 lesse number bicause they celebrate fewe
 Saintes dayes) they sped all the tyme that
 they are in the Church, in yelling out a
 Geneva Psalme, to vvhich they adde a
 Sermon; and generally in England novv
 adayes, you shall finde fewe that vse any
 priuate prayer in their Chambers, but as
 dogges go to their Kennell, so theye goe
 to bedd, and so they rise in the morning,
 shaking or stretching them selues, but ne-
 uer bowving knee, noe nor opening mou-
 the nor harte in prayer. In so much that
 vvhē one of our Catholike Preefts in his
 Inne in London vvas found by the cham-
 berlaine kneeling by his bed side to say
 his deuotions, proclamation vvas by and
 by made, that hee vvas a Preefte and a trai-
 tour (for then in England they vvere all
 one) as if theyr ovvne consciences had

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 accused them, that prayer is noe signe of
 a man of their religion. And truly this
 contépte of prayer amongst them is not
 to be blamed by their preachers, bicause
 it is moſte conformable to their doctrine.
 For firſt they ſaye that prayer meriteth
 no revvard at Gods hands. Secondly they
 auouch that it can not make the leaſt ſa-
 tisfactiō, for the leaſt ſinne in the vworld.
 Vwhy then ſhould vve vveare our hoſe
 out in the knees vvith praying, if prayer
 nether ſatiſfieth, nor meriteth any thing
 at Gods hands? Truly if vvee vveare our
 hoſe out in the knees, vve loſe more then
 vve gette, if this doctrine be true. Third-
 ly Caluine auoucheth that the iuſtifying
 faith is a firme & full aſſuraunce that vve
 are electe and iuſte by Chriſtes iuſtice, &
 ſeing that faith is a neceſſarie diſpoſition
 to prayer (for as ſainct Paule ſayeth) how
 ſhall they pray and call vppon him, in
 vvhom they belecue not?) it followeth
 that before vve ſettle our ſelues to prayer,
 vve muſt firmly belecue that vve are iu-
 ſte & that our ſinnes are forgiuen. Vvhen-
 ce I gather theſe concluſions. The firſt is
 that in vaine the faithfull man prayeth
 for iuſtification or remiſſion of ſinnes, bi-
 cauſe before he prayeth, his ſinnes are for-
 giuen, and he is iuſtified, or elſe his full aſ-
 ſured faith is a lying, and decciptfull fai-

Gal. 1. 4. Inſt.

ſ. 10.

*Deſcanſ. iij.
 de precat.*

*See the ſeuenth
 booke.*

Rom. 10.

the. The second is that noe faithfull man can pray for iustification or remission of sinnes, vnlesse he vvill be an infidel and forsake his faithe by praying. For he is bound by Calvin to beleeeue assuredly that his sinnes are forgiven, bicause this is his iustifying faith, and if he stagger or doubt he is an infidell, bicause he hathe not the right faithe; vvhen it followeth that in praying for remission of sinnes, he loseth faithe, bicause in that hee prayeth, hee sheweth that hee hathe not that assurance; for vvho vvill pray for that vvich he is assured of already? Or if hee praye it is an argument that ether hee thinkes that hee hathe not the thing for vvich he prayeth, or that he doubteth thereof, or that hee feareth, of vv^{ch} every one is sufficient to make a man an infidel in Caluins opinion, bicause they despoile him of that assured faithe. The third cōclusion is, that he cā not pray at all for remissio of sinnes, vvould he neuer so faine euen vvith losse of his faithe. For as if I be in good health, & assure my selfe of the same, I cā not pray for healthe, though I may pray for cōtinuance of it, so if before I pray, I be assured that my sinnes be forgiven, though I may vvith lippes, yet vvith harte I cā not praye that god, vvould forgive me; & if I could, in vaine should I pray for that, vv^{ch} I haue

*Rom. 10.**1pe. 2.**For the faith
book.*

already. The fourth is that no faithfull man
can pray for eternall blisse in heauen: for
if before I pray I must haue faithe (as
saint Paule sayeth that I must) and if faithe
be a full assuraunce that I am not only
iuste, but also elected, and chosen to be
one of the Citizens of heauen, I can not
with harte pray that I may be receiued
into heauen. Vvell I may praye that spee-
dilie God vvill take me to him, and his
glorie, bicause I am not sure vvhen I shall
be the tyme at vvich he vvill calle me,
but to praye absolutelie to bee admitted
vnto God his glorie and Kingdome, I can
not possibly, bicause by Caluins faithe, I
am already assured of this kingdome &
glorie. But Calvin vvill obiecte against
vs that saint Iames biddes vs to praye in
faithe and confidence, nothing doubting
or staggering. I graunt him therfore that
vvee must belecue that God can helpe, &
hope also that hee vvill helpe, and so vvee
muste not praye doubting, but yet vve
may and muste praye betvvixte feare and
hope. For if I hope not, but dispayre of
obteyning, I haue no cause to pray, and if
I doubt of Gods mercie, I doe him iniu-
rie, yet if I be cock-sure, I can not praye,
and therfore I must feare the vvorst and
yet pray for the best: Moreouer Calvin
tellet vs that the iustifying faithe assur-

ethe vs not only of presente, but also of future iustice, that is, ascertainethe vs not only that wee are nowve at this present iuste, but also that vve shall perseuer vnto the ende: vvhence it follovyeth that vve can not pray to God for perseueraunce in grace, or that hee vvill so assiste vs, that noe tentation of the deuill, insurrection of the flesh, or allurement of the vvorld, giue vs the foyle or falle; bicause by faithe vvee are assured of our stāding. He auoucheth also that sinne hath so vvakened mans nature that he can not vvith all the grace that Christe hath giuen, resiste any tentation. Vvhence enleuyeth also, that he can not pray, not to be ledde into tentatiō, that is not to be permitted to yeeld to any tentation, bicause he is assured by Caluins doctrine, that he cā not but yeeld if he once be tēpted. And although these two laste pointes seeme contradictorie, bicause the one sayeth that a faithfull mā can not fall from iustice, the other sayeth that he can not but yeeld to sinne and tentation, vvhich is the falle of the soule: yet Calvin hath avvay to auoide this contradiction, bicause (saierh he) though a faithfull man yeeld to tentation, yet God imputes not it as sinne, bicause hee is faithfull. and so sayeth hee a faithfull man is assured that he can not fall, and then saye

See the same booke.

*All these opi-
nions of Cal-
uin see in the
seventh booke.*

Rom. 9.

Mat. 23.

I that I am assured that hee can not praye that hee may stand, and not fall by temptation. He is also of opinion that the beste vvorkes of a iust mā are so vncleane that they are mortall sinnes: vv^{ch} if it bee true; then can vve not pray that Gods name be halloved and sanctified in vs, that is in our vvorkes, bicaule nether in vs, nor in our actions, is any one iotte of true sanctitie. He denyeth also free vvill & all voluntarie cooperatiō vvith Gods vvill and grace, And so vve can not pray that gods vvill bee doone in vs, for such a prayer argueth some dependence of gods vvill on ours, vv^{ch} so vvould haue vs to do vvell, as it vvill leaue it in our povver to resiste the vvill and grace of God. And if Calvin obiecte those vvords of Scripture: *who resisteth his vvill?* I vvill answer that noe man can resiste gods vvill vvhen hee vvill absolutelie haue it fulfilled and independently of vs, but yet vve may resiste gods vvill vvhen he vvilleth, dependently of our vvilles, else vvould hee not haue sayed *how often vvould I haue gathered thee as a henne gathereth her chickens together, and thou vvouldest not.* Nowve put all this together and you shall see that the *Pater noster* or our lords prayer, must be cut out of the Catechisme, and blotted out of the ghospell: for althoughe that Christo

taught his Apostles that prayer, yet according to Caluins doctrine noe faithfull man, that is, noe Calviniste, can in conscience recite that prayer. And so ether Christe is deceiued or Calvin teacheth false doctrine; but Calvin vwill svveare that he teacheth the truthe and that hee is sure that a faithfull man is sure of his iustice, remission of sinnes, and election; and therefore you knowe vvhat follovveth. But least you thinke that I doe iniurie to Calvin in affirming that hee taketh a vvay the lords prayer, as vnlavvfull and quite repugnaunte to Christian faithe, I vwill proue it manifestly and by no other argument, then by calling to mynd that vvhich is already sayed. In the first petition of our lordes prayer vve desire that his name be hallovved in vs, vvhich is a prayer cleane opposit to Caluins opinion, vvhich teacheth that ther is noe sanctitie in vs or our vvorkes, and so holding his opinion, vve must omit the first petition. In the secōd, vve pray that his Kingdome may come and that vve may be receued into it, vvhich petition vve can not make frō our harte, if before vvee praye, vvee are assured by faithe, that vvee are electe and predestinate to that kingdome. The third is that Gods vvill bee doone in earthe as in heauen: vvhich petition

also according to Calvin is frivolous, for if wee cooperate not with God by our free will, in vayne do wee pray that his will bee doone in earthe, because that argueth some dependence of Gods will on ours, as is before demonstrated. The fourth is that God would giue vs our dayly bread that is all those benefites ether of Nature or Grace w^{ch} are belonging ether to soule or bodye: which petition also can not stand with Calvins faith; because if faith assureth me of present and future iustice, yea and of glorie also, then I can not praye ether for iustification, or remission of sinnes, or perseverance in grace, or final glorie, because no man can praye for that which hee is assured of as is before declared. And so wee can only praye for healthie, riches, fayre weather, or suche like corporall benefites; yea if it bee true that all these things come by fatall necessitie (as Calvin must saye that they do) because hee affirmeth that Gods foresight and decree imposeth a necessitie vpon all thinges, and consequently on these things also because hee foreseeeth and decreeth these things no lesse then he dothe mens actions; then in vayne also do wee pray for healthie, or welthe, or fayre weather, because these thinges of necessitie shal bee

or not bee vvhether vve vwill or noe, and
as vaine it is to praye for healthe or vvel-
the, as for the sonne rising vvhich of ne-
cessitie riseth vvhether vvee pray or noe.
The fiste petition demaundeth that God
vwould forgive vs our trespasses & offen-
ces, vv^{ch} as is before proued vve can not
praye for, vvithout losse of our faythe,
vvhich, if it bee right, assureth vs vvithout
all doubte that thy are already forgiven.
The sixte & seuenth are that God vwould
not permit vs to fall into temptacion, and
by tentation, but rather vwill deliuer vs
from all euil especially of sinne: vvhich
petitiō also is vaine yea impossible if Cal-
uins faithe bee true. For if by faith I bee
assured of future iustice, I can not pray
vvith harte that God vwill assiste mee
that I fall not from iustice, bicause I ame
(as Calvin sayeth) full vvell assured that I
shall not falle, and so I can no more pray,
that I may not fall by tentation, then that
the heavens may not fall vppō mee, being
as sure of the one, as the other. And so the
Lordes prayer can not stande if Caluins
doctrine do goe for currāt, and seing that
this prayer vvas made by Christe, if vvee
vwill follovve Calvin vvee must forsake
Christe, & for as much as this prayer con-
teineth in a breefe somme, and methode,
all thinges vvhich vvee are to praye for,

it sinne and other euils befall vs of necessitie (as Calvin sayeth they doe) in vayne do vvee pray to bee deliuered frō all euil. And if by Caluins doctrine vvee can not say this prayer, vvhich isa *Compendium* of all prayers and petitions, vvee can not praye at all, and so noe prayer can be vsed in Caluins Church according to Caluins doctrine. Vvherfore I meruaile not that so litle prayer is practised amongst them, I vvonder not that thy build noe newe churches, but pull dovne the old vvhich vv ere builded for prayer; rather I meruaile that they sometymes exhorte mé to prayer seing that their doctrine & prayer can not stande together. And I like better of Luther and of his plaine dealing in this matter, for he hauing once pronounced sentēce that faith only iustificeth, affirmeth cōsequently that prayer is not necessarie. these ar his vvordes: *Every hart how much the more perfect knowvledge* (he meaneth the knowvledge of faith) *it hath of it selfe, so much more ready is the vvay for God vnto it, although in the meane tyme a man should drinke nothing but malmesey and vvalke vppon roses, and neuer praye one vvorde.* And so if Caluine vvould deale as plainly as Luther dothe, as he agreeth vvith him in the premises to vv it that only faith sufficeth, so should hee also agree vvith him in the conclu-

*Ser de Dom.
e. Aduent.
edit. an. 1525.*

tion, vvhich is, that prayer is not necessary. But it is tyme novv that I also come to my conclusion, to vvitt that amongst our reformers is noe religion, bicause by their doctrine they can haue no prayer: vvhich conclusion if the premises be called to mynde dothe follovv easily, and euidently. Bicause prayer in all lawes vvas euer necessarie to the vpholding of religiō, as I haue proued by inductiō, and the reason also is, bicause it is one of the moste principall actes of religion, by vvhich vve acknowvledge Gods soueraintie, and our ovvne basenes and beggerie; but amōgest the reformers noe prayer, not so much as the lords prayer, can be vsed, as is also proued, *ergo* amongst them ther is noe religion: bicause prayer and religion must of necessitie go together: And so our reformers haue no seruice to vse in their Churches but only a sermon; vvhich also I see not to vvhat purpose it is amongst them if men haue noe free vvill; for then as vvell may their ministers preache to a flocke of sheepe as to a Church full of faithfull people, bicause these haue noe more free vvill (if vve belecue Calvin) then they haue, and so are as absurdely exhorted by a Sermon as they. And if Calvin vvould laugh at a minister that should perswade sheepe and asses to abstinēce, labour, & such like,

A survey of the new religion:
 we may laugh at him and his ministers,
 when by a laboured sermon, they goe
 about to persuaide vs to vertue, or to dis-
 suade vs from vice, who haue noe more
 free will to follow such persuasions, then
 sheepe or Asles haue.



THE FIFTE BOOKE

CONTAINETH A SURVEY
 of their doctrine concerning God, in
 which it is declared, how impious
 the Reformers are, and how iniurious
 their doctrine is vnto the diuine Ma-
 iestic.

*The first Chapter sheweth how they make
 God the autour of all sinne and vickedness.*

Simon Magus the first Arche-
 retike of fame, vvas the first
 man that euer durste open his
 mouthe to the vtterance of
 this blasphemie, but he had noe looner
 broken the yse, but by and by Florinus,
 Blastus, Cerdō, Marcion, and Manicheus,
 with open mouthe, and common voice,
 applauded to his blasphemie, agreeing
 with him that God is the autour of all
 sinne

sinne and euill. Yet bicause this doctrine seemed to offensive to Christian eares, they deuised a kinde of moderatiō, to make their doctrine more sailable. Vvherfore Simon Magus sayed that God vvas the autour of sinne, not that hee immediatelie moueth vs to sinne, but bicause he hathe giuen vs such a nature vvvhich of necessitie sinneth, and so by a certaine cōsequence, he sayed God vvas the autour of sinne. Cerdon and Manicheus also vvēre ashamed to fether sinne vppon the good God, & thertore they affirmed, that there vvēre tvvōe Gods, the one good, the other bad; and that the euil God vvas the autour of sinne, and euil. But Calvin and his followers (as it is easier to adde then to inuente) haue farre exceeded and excelled them in mallice, auouching that God immediatelie and directely, is the autour of all vvickednes, vvvhich Simō Magus durst not saye, yea that y^e good & the only God vvorketh & effectuateth this mallice, vvch those ancient heretikes vvēre ashamed to saye. These are Caluins vvordes or rather blasphemies: *God not only forseeth mans* 1. 2. In st. 6. 29.
sinnes, but also hathe created him of determinate 5. 6.
purpose to that ende. And a litle after; God not
only permitteth sinne but vvillet it. yea layeth 5. 8.
he: It is not likely that man by him selfe by the
only permission of God, & vvithout any ordinance,

1.1.17.5.4.

1.2.1.4.5.2.

8.4.

26; dem.

brought destruction to him selfe. And therefore, when Absalon abused his fathers vniuers, it was Gods vwill (sayeth he) so to punish Dauids adulterie, and God commaunded him to do it to that ende. Again he saith that God blindeth and hardeneth the reprobate not only by not illuminating them nor mollifying them by grace, but because he stirreth up their vvilles: And not only suffers sinners, but boweth and turneth their hartes. So that according to Caluins opinion God not only foreseeeth that wee vwill sinne, but ordeyneth vs to sinne, not only permitteth vs to sinne, but vvil- leth and commaundeth, yea boweth our hartes to sinne. And least you should thinke, that at least God hath no parte in those sinnes, to which the Deuil and vicked men prouoke vs, or that the injuries, which they do vs, proceed not at all from him, he auoucheth that Satan & euil men in these euil offices, are but the instrumentes of God, and that God setteth them on, and is the principall agent and autour. I graunt (sayeth he) that theeues and murderers and other euil doers are the instrumentes of Gods providence, vvhom the Lorde dothe use to execute those iudgements vvhich he hath him selfe determined. Yea he sayeth that vvhats our enemy mischeuously dothe against vs, hee dothe as suffred and sent by God; And he is not afrayed to saye that God armeth as well

1.1.17.5.1.

6.17.5.2.7.

1.2.1.4.5.2.

the deuil as all vicked me against vs: And that Sennacherib was an axe and instrument of God ^{sett. 6.} directed and driven by his hande to cutte. Finally sayeth he: the vncleane spirit is called the ^{sett. 6.} spirit of the Lord, because he answereth his commaundment and pouer, being rather his instrument in doing, then an autour of him selfe. By vvhich speeches vvhich seeth not that Calvin maketh God a greater Patrone of sinne, then the deuil, because the deuil is but his instrument and minister in all the euil hee dothe, God is the principall Agent and commaunder. The like saying hath Melancthon, vvhich auoucheth that Dauids adulterie and Iudas treachery, were as much the worke of God, as saint Pauls vocation. The like ^{1st c. 8. of Rom.} hath Beza & diuers others vvhose blasphemies I liste noe more to relate, then Christian eares desire to heare. Much more honourably dothe the Catholique Church speake of the diuine maicstie, vvhich auerreteth that God is the authour of the paine of sinne, because in that is noe sinne, but iustice, but not of the mallice of sinne: vvhich confesseth that God permitteth all sinnes that are, because he vwill not force mens libertie; yea suffereth also the deuil and his ministers to provoke vs to sinne, but neither vvilleth, nor commaunderth them so to doe; vvhich reacheth also that God is so the authour of

all essence and goodnes, that bee con-
 curreth vvith our vvill to the substaun-
 ce of the acte of sinne, but hathe no
 parte in the mallice of the sinne: And
 vvhere scripture seemeth to say that God
 is the autour of euill or cōmandeth euill
 men, or sayeth that the vvicked are his
 instrumētes; the Catholike Church sayeth
 that this is to bee vnderstood by permil-
 sion only. Yea this Church teacheth vs
 that God neuer vsethe euill persons as in-
 strumentes moued by him to sinne, but
 only permitteth them to sinne, and after
 vvards vsethe this their sinne, ether to the
 iuste punishment of others, or to the
 glorie of his seruantes, vvhole patience
 by euill persons is tryed, or to a greater
 repentaunce of the sinner, vvho being
 fallen into such abomination, thinketh
 of a greater repentaunce, as Mary Mag-
 dalen did. And certainly it is as euident
 that God can not be the autour of sinne,
 as that he can not but be God. For first of
 all God is of a good nature and goodnes
 it selfe, and therfore as euill frutes can
 not proceed from a good tree, bicause
 they are contrarie to the good nature
 and disposition of the tree, so from so
 good a nature as God is, vvho is *summum*
bonum and goodnes it selfe, vve must not
 looke for so euill frutes as sinnes are, in

vvhich is no goodnes at all; and therfore
 to saye that hee is the autour of sinne, is to
 make him an euill God, and of a mali-
 tious nature, as Eerdon and Manicheus
 did, and so no God at all: for God and
 good must of necessitie go together. Se-
 condly sinne is as opposite to gods *goodnes*
 as falsehood is to his *veritie*, but; God can
 not lye nor authorize a lye bicaule he is
 the *first veritie*, *ergo* he cā not be the autour
 of sinne, bicaule hee is the cheefest good-
 nes; or if such goodnes can do euill, such
 veritie and truthe maye lye, and so the
 scriptures loose their credit: For if God
 can lye peraduenture in scriptures he ha-
 the lyed; and so to say that God can be the
 autour of sinne, is to saye consequently
 that hee maye be the autour of lyes, vv^h
 is to open the gap to Atheistes and mispri-
 sers of scriptures. For as vv^{el} may he
 moue the vvriters of scriptures to vvri-
 te lyes, as he may moue them to sinne and
 vvickednes. Thirdly if God be autour of
 sinne, then by his vvill vvhich is the cause *psal. 115.*
 of all things he vvorketh sinne, vvhich
 if it be so, then sinne is according to gods
 vvill, & so noe sinne: bicause that vvhich
 is according to the Princes vvill, can ne-
 ther displease his vvill, nor impeach his
 commaundement, and consequently is
 nether offence nor preuarication, fourthly

ly euerie errour is a sweruing from the rule
 which is prescribed, and therefore the ar-
 tificer bangereth when hee worketh
 not according to his platforme, or idea,
 and the singer erreth when he singeth
 not according to his Gammut, and the
 writer scribleth, when he folloves not
 his example, and the subiecte transgres-
 seth, when hee liues not according to
 the Princes lawe, and the morall man of-
 fendeth, when hee followeth not reason,
 which is the lore, rule, and square of all
 his actions. And because all these wor-
 kers are distincte from their rule, they may
 swerve from the same and so commit a
 faulte in their arte, but God (sayeth saint
 Thomas) is to him selfe a rule, and fol-
 loweth noe other lawe or rule then his
 eternall reason and lawe, which is him
 selfe, and so can noe more sinne (which
 is to swerve from his reason) then hee can
 denie him selfe, or goe from him selfe.
 Lastly sinne is an auersion from God, and
 an offence which highly displeaseth him,
 and so by consequence, if god could sin-
 ne, hee should as it were turne him selfe
 from him selfe, and be auerted from him
 selfe, and displeased with him selfe, and
 so he should be so farre from endeuering o-
 thers with felicitie, that he should vvan-
 te it him selfe, and liue in a continuall mi-

Th. 1. p. 9. 62.
 27. 1. 27 Cor.

serie, as hee must needs doe, vvhich hath
 an auersion from him selfe, and is displea-
 sed vvith him selfe. But Calvin sayeth that
 althoughe God be the autour of sinne, yet
 hee is noe sinner, bicause hee vvorketh
 it for a good ende. As for example (sayeth ^{1. 2. 3. 4. sell. 2} he) of the same sinne vvich the Chaldees
 committed in vniustly afflicting Iob, God
 vvas the autour, Sathan vvas the autour,
 and the vvill of man vvas the authour; but
 bicause God vvas the autour of it for a
 good end, to vvir, for the exercising of
 Iobs patience, he sinned not in that actiō,
 but did vvell and iustly in the same action
 in vvich they sinned, and transgressed.
 But this vvill not serue for an answer:
 for first if god may bee the autour of sinne
 to exercise the patience of the iuste, or to
 chastice the vvicked, he may also be the
 autour of a lye, for the punishment of sin-
 ners, and so Scriptures must lose their cre-
 dit, bicause peraduenture they are lyes
 vvich God hathe put in the tounge and
 penne of Mōyses, the Prophets, and the
 Euāgelists for a good end; that is to shew
 his iustice in the Iewes & gētils, vvhome
 for a iuste punishement he hathe seduced,
 and deceiued vvith a false vvritten law,
 bicause they vvould not followe the law
 of nature, vvich he had grauen in their
 hartes. Secōdly to make a sinner, it is suf-

ficient if he be the autour of sinne, and a
 good ende or intention vwill not excule
 vwhen the meanes and electiō are naught.
 Vherfote if God be the autour of sinne
 hee sinneth vwhatsoeuer his intentiō bee,
 and if a good intētiō may excule, it may
 also excule vs, and so a man may steale to
 helpe his parētes, or to offer Sacrifice and
 oblations of his thettes vnto God, and yet
 god condemneth such offrings and Iainct
 Paule sayeth plainly that *euill things are not*
to be doone that good therby may happen. But
 nowv it is more then tyme to dravve nee-
 re our conclusion, and thertore out of
 Caluins blasphemies I vwill deduce these
 illations. The first is that such men if they
 had liued in Platoes tyme (vwho by lawe
 banished those that vwould father their
 sinnes vppon God) they should not haue
 beene permitted to haue liued in any ci-
 tie or common welthe; and if that lear-
 ned Ievy Philo had been appointed their
 iudge, he vwould haue adjudged them to
 be stoned to death. Secōdly I gather her-
 by that these men are not led by the Spi-
 rit of God, and that their doctrine can not
 be of God, bicause it is vnlikely, yea im-
 possible, that the spirit of god should di-
 ctate such doctrine, v which is so iniurious
 to God and so opposite to his goodnesse;
 rather this doctrine is like to proceed fro

Rom. 7.

l. 3. de Repub.

l. de Agricult.

him vvhich sayed that he vvhould be a lying spirit in the mouths of all false Prophets. Thirdly I gather vvhich little credit is to be giuen vnto them in other matters, vvhich banger so grossely in this opinion vvhich the light of reason argueth of falsitie, and is as euidently false, as is euident that there is a God.

The second Chapter sheweth how their doctrine maketh God not only a sinner, but also the only sinner.

IT is the opinion of Iohn Calvin and of the Calvinists also, that God is not only the authour of sinne, but that his vvil and power also dothe so domineere ouer the vvil of a sinner, that he can not resist Gods motion, vvhich eggeth and vrgeth him to sinne, but must of necessitie sinne. Yea, I (saith Calvin) vvil not doubt to confesse, simply vwith Austine (he vvhould haue sayed vwithout Austine because he hath no such thing in the place, vvhich he alleageth) that the vvil of God is a necessitie of things, and that vvhich he vvil- leth, must of necessitie come to passe. Sithence then God vvil- leth all our sinnes, as Calvin hath in the former chapter confessed, it followeth that vve of necessitie sinne, because Gods vvil is a necessity of things.

He affirmeth also (as is already declared in the laste chapter) that the deuill in solliciting and tempting vs, is the instrument of God, and the executour of his vwill & determination, and consequently it is Gods vwill that he should tempt vs, and seeing that as Calvin sayeth his vwill is a *necessitie of things*, it followeth also that the deuill of necessitie, tempteth vs. Out of which premises followeth euidently my intended conclusion, to wit that God only is the sinner. For if God so forcebly moueth the deuill by his owne vwill and ordinance that the deuill can not chuse but tempt vs, and if the vwill of God dothe so ouerrule and presse the vwill of man, that vwhen God vwill haue him sinne (as Calvin sayeth he vwill) he can not resiste, it muste needs followe that God is the only sinner, and that man & the deuill are to be excused. For as Calvin affirmeth God is the authour of all sinnes, and consequently is a sinner, bicause his good intention can not excuse him, as is all ready proued in the laste chapter, nether can he alleage necessitie for an excuse, bicause ther is none which bovveth his vwill by force, but hee him selfe most frankely and freely vwilleth and vvorketh our sinnes: and seeing that the deuill as Gods instrument is violently, or at least necessarily

mooued to tempt vs, he can not sinne, because he can not iustly be blamed, for that vvhich he could not auoide; and for as much as mans vvill is compelled to sinne by the ouerruling vvill of God, he also for the same reason can not sinne, and so God is the only sinner, and man and the deuill are innocentes; vvorthily to be excused, and in no vvise to be counted sinners.

The third Chapter sheweth how their doctrine which affirmeth that the commaundementes are impossible, maketh God an vnreasonable Prince.

IT is a common Maxime amongst the Ighospellers that the commaundementes of God are impossible, and that a man can as soone touch the heauens vvith his finger, as fulfill the least commaundemēt. Luther sayeth that vvhen the Scripture vseth these vvords or the like: *If thou vvilt keepe the commaundementes; or keep the commaundemētes,* God dealeth vvith vs as the mother dalyeth vvith her infante. For as she calleth her childe to her, not in earnest, because she knowveth vvell that he can not walke, but to make him to see his ovvne imbecilitie, and to shevve his desire to come vnto her, so vvhen God biddes vs

keepe the commaundementes, according to Luther, he iesterh vvith vs, and biddes vs obserue the layve, not bicaule that hee thinkes vve are able, but bicaule he vvill make vs knowve our ovvne impotencie, and yet to thevve our good vvill and desire to keepe his layves, if vve vvere able. But this is a straunge iesting and dalying, vvhen god vvill commaund vs things impossible to make vs knowve our insufficiencie, and yet vvill damne vs eternally if vve obserue not these his commaunde-

*l. 2. Inß. 2. 7.
fol. 2.*

mētes. Caluin sayeth plainly that the layve is impossible, and therefore vvvas neuer fulfilled by any; and hee giues a reason, bicaule (saieth he) *it is hindred by the ordinance and decree of God that it shall not bee fulfilled.*

Mat. 19.

*Calu in bar.
ibidem.*

And if you obiecte that christe sayed vnto the younge man: *If thou vvilt enter into life keepe the commaundementes.* Caluin vvill answer that Christe sayed so, not that he thought hee could keepe them, but bicaule hee vvould repressle his pride in proposing a thinge vvwhich he could not doe. As if Caluin should vaunte that hee is a newve Apostle, and one should saye vnto him to repressle his vanitie, if thou beest an Apostle, vvorke I praye thee some miracles, for prooffe of thy Apostleship vvwhich hee can not do. And if you againe replye that the younge man sayed that hee

had obserued the commaundemēt from his youthe.
 Caluin vvill be so bold as to tell him that *ibidem.*
 he lyed, vvhich Chritte him selfe vvould
 not saye, though hee knewe better or
 at least as vvell as Caluin, howe truly he
 auouched that he had kepte the com-
 maundementes: and sainct Marke sayeth *vv. 16.*
 that our Saviour loued him vvhich is at le-
 ast some argument that Caluin rather
 lyeth in saying that he lyed, bicause Chri-
 ste loueth nether lyes nor lyers: *Bicause so Sap. 18.*
God is odious the impious and his impietie. I
 could here vse many argumentes to proue
 that the commaundementes are not impossible.
 And might beginne vvith the old testa-
 mēt and proue that the Iewes vvere able
 to keepe the commaundementes, and
 consequently that much more Christians
 are able, bicause that on them God best-
 owveth his grace more liberally. For after
 that God had giuen vnto that people the
 lawe and *Decalogue* he in diuerse places *Exod. 20.*
 telleth them that he commaundeth them
 not to do more then they are able. *The 10. D. 10.*
maundement (sayeth God) vvhich this day
 I commaunde thee is not aboue thee not
 placed farre from thee, not in heauen not
 beyonde sea, that thou mayest pretende
 an excuse: *but my speech is very neer thee, in*
thy mouthe, in thy harte that thou mayest doe it.
 To this subscribeth our Saviour Chritte

*Mat. 19.**Mat. 11.**2. Io. 3.*

the lawgeiuer of the new lawe, telling vs that *if we will enter into life, we must keepe the commaundementes.* And least we should excuse our selues by a pretence that his commaundementes are impossible, he preuenteth vs saying, that his yoke *is sweet and his burden lighte.* And saint Ihon his louig and beloued disciple auoucheth that *his commaundementes are not heavy.* Now if the commaundementes be impossible then are they as farre out of our reache and powver, as if they were in *heauen or beyond sea*, then are they not neere vs, then are they not so at hand, that God may saye, that they are *in our mouthe, and hart to doe and fullfill them*: For what is farther of then that which is cleane out of our reache and powver? If the lawe bee impossible, then it is not a *light burden*: For what can bee more heavy, then that which we can not beare at all. But to mee this only argumēt seemeth sufficient to stoppe Caluins mouthe; that if the commaundement were impossible, God should bee the moste vnreasonable Prince in the world. Nether cā that suffice w^{ch} Calvin alleageth, to wit that althoughe the commaundements be impossible, yet god had reason to commaund them to shewe vs our infirmitie, & to prouoke vs to shewe our willing mynde to doe what we

can: this I saye vvill not suffice to excuse God from being vnreasonable, bicause at least in that ouer plus vvich exceedeth our force and povver, hee shevveth him selfe vnreasonable. as for example if the King vvould commaund a creeple to follovve him, thoughetherby hee might make him see his ovvne impotencie and giue him occasion by his motion of his body, to declare his desire to follovve, yet if hee commaunde him in deed to folovve, hee is very vnreasonable. Or if Calvin vvill saye that God vvill seeme only to cōmaund vs, bicause hee vvould make vs to see our imbecillitie and to doe vvhat vve can at least to shevve our desire; then follovveth it that there are noe cōmaundementes, bicause God dothe not verilie commaund them but seemeth only to commaund, to make vs see our ovvne infirmitie, and to shevve our desire. Or if Calvin vvill not bee so bold as to deny all commaundementes, then must hee graūt that God is vnreasonable, in commaunding vs more then vvee are able to performe. As for example if the master vvould commaund his scrvaunt not onely to ronne but also to flye on his arraund, and for a shorther cutte to leape ouer a riuer, ouer vvich he cā scarcely see; vvould you not thinke him vnreasonable and quite be-

side him selfe? The like dothe almighty
 God if vve beleue Calvin; for he com-
 maundeth vs to loue him aboue all and
 our neighbour as our selues, he biddes vs
 not to steale, not to kill, yea not to couet
 our neighbours vvife or goods, vvhich
 is as if hee should commaund vs to flye
 or to moue mountaines, or to leape ouer
 the sea: bicause these thinges in Caluins
 opinion, are noe more impossible, then
 are the commaundementes; and therefore
 in these commaundementes God shew-
 eth him selfe as vnreasonable, as hee should
 doe in the other. Yea if once vve graunte
 that god maye cōmaund impossibilities,
 then is ther noe reason vvhy brute beastes
 maye not bee commaunded not to kill
 one another, not to liue of spoile, to faste
 somes tymes, and to honour yea loue
 their Creatour; bicause God commaun-
 deth mā to doe these thinges, vvho yet is
 noe more able to do the, then beastes are.
 And if beastes could speake & vvould tell
 almighty God that hee hathe noe reason
 to commaund them to do these thinges
 bicause they are not in their povver, then
 maye men make the same exception, and
 accuse their Creatour as a Printe most
 vnreasonable, vvho commaundeth
 them to excute those lawes vvhich they
 noe more can fullfill then oxen, and asses
 can

can doe. And if god vwill condemne them
 as guiltie of offence, for not obeying his
 commaundment; they maye ansvvere
 vvith saincte Chrysostome: *Si impotentes nos* Hom. 16. 33
fecit & deinde imperat, culpa eius est: If he hath ap. Heb.
made vs impotent (as Caluin sayeth he hathe Supra l. 2.
 bicause by his decree and ordinaunce he Instit. 4. 7.
 hindreth vs) or at least if vvee be already sect. 5.
 by Adams sinne made impotent, And yet
 he commaundeth vs, the faulte is his, and
 not ours if vvee transgresse his commaun-
 dement.

*The fourth Chapter sheweth how the former
 doctrine maketh God a most
 cruel tyrant.*

CErdon that infamous heretike, and Ex Tit. 1.
 diuers of his folowers, reading in prase 2. 11.
 the old testament, vvhat seueritie in that
 lawe God had sometymes vsed, and not
 considering that the enormitie of sinne is
 such that it deserueth not only temporall,
 but also æternal deathe, and imagining
 that such seueritie could not proceed ffrom
 the good God, vvho is goodnes it selfe
 (as thoughe God vv ere mercifull, and not
 iuste also) they affirmed that there vv ere
 tvv oe gods the one good, the other cruel
 y^e one the autour of the olde testamēt, the
 other of the newv, the one Creatour only

of superiour substaunces, the other of this
 inferiour worlde. Against these men saint
 Austine wrote a booke entitled. *Against
 the aduersarie of the lawe and Prophetes*, in
 w^{ch} hee proueth that in the newe lawe
 God hath shewed as great severitie, to
 wit in the death of Ananias, & Saphira,
 in and threatening æternal danation (w^{ch}
 passeth all temporall punishment) against
 those that shall not give almes, and not
 only against those that shall kill, but also
 against them that shall be angrie, and shall
 call contumeliously their brother foole.
 Whence it followeth that one and the
 selfe same god is seuer and sweete, iuste
 and mercifull. And good reason, for as
 the king must not only be gentle but iuste
 also, and therefore the Egyptians Hiero-
 gliffe of a kinge, was a bee, whose hony
 signifieth the sweetnesse which ought to
 be in a Prince, and his stinge importeth,
 that hee must be with all seuer, and
 iuste also, where mercie and faire meanes
 will not serue: so God the king of kinges
 offereth his grace moste frankelye & be-
 stoweth benefites on vs bountifully, and
 many tymes winketh at our defaultes &
 expecteth patiently amendement and re-
 pentance; but if wee contemne his be-
 nefites and abuse his patience, then dothe
 hee lay it on seuerely vpon vs, because as

Act. 5.

Mat. 23 & 25.

hee is good so is hee iust, & must bee iust, else vvere hee not God. And althoughe some, respecting only the shortenesse of the pleasure vvhich they haue takē in sinne, thinke it harde to be punished eternally for a momentarie pleasure; yet if they consider vvhat it is to offende so great a Maiestie, and howe vvhen vve sinne, vve doe in affection desire eternally to perseuer in that sinne, and pleasure or comoditie, vve vvill thinke vvith saint Gregoire that it is good reaso that the sinner vvho hath sinned in his eternitie, should bee punished in gods eternitie? Yea if Princes for a momentarie transgression may iustly punish their subiectes vvith perpetuall exile and death it selfe vvvhich of it selfe is perpetuall, bicause a resurrectiō is not naturall, vvhy maye not God iustelie punish he vs vvith eternall paines, for our tēporall faultes, especially seing that they vv^{ch} dye in mortall sinne, neuer thinke of repētaunce, but remaine perpetually obstinate in their mallice, and so may iustely bee perpetually punished, bicause sinne as long as it remaines, is vv^{or}thy paine, and therefore if it remaine for euer it may iustly bee punished for euer and euer? But althoughe it be so that there are not tvvoe gods as Cerdon sayed, the one meeke and mylde, the other cruel

and Churlis he; and althoughe the selfe
 same God, and the good and the only god,
 bee & must bee, bicause hee is God, mer-
 cifull and iust, and consequently gentle
 & seuer vwithout all crueltie, bicause iu-
 stice is noe crueltie; yet if vve vwill auouch
 Luthers and Caluins doctrine for currant,
 vve must of necessitie confesse, that God
 is the cruellest tyraunte that euer vvas or
 can bee. For they affirme as vve haue rela-
 ted in the former Chapter, that God com-
 maundethe vs thinges altogether impossi-
 ble; and they can not deny but that for
 transgressing these commaundemēts, the
 vicked are tormēted in hell perpetually
 (for Christe bids *thē goe accursed in to ever-
 lasting fyre*, vvho clothed him not in his
 mēbers vvhen hee vvas in them naked, &
 vvho fed him not vvhen in them hee vvas
 hounge) vvwhich if it bee so, then is God
 moſte cruel and barbarouse. Luther once
 vvell perceued, that this consequence,
 to vvitt that God is cruel, folloved eui-
 dently out of their permises, to vvitt that
 the commaundemētes are impossible; &
 vvhat thinke you dothe hee anſwere to
 it, or hovve dothe hee free gods goodnes
 from crueltie? hee ſaieth *that by light of na-
 ture and grace, it is vnſoluble, hovve God dam-
 neth him vvho can not chuſe but sinne and trans-
 greſſe*, and (here ſayeth he) *beſe the light of*

Gal. 3. 1

*l. de seruo ar-
 bitrio.*

nature and grace do tell vs, that the faulte is in God only and not in miserable man: but by the light of glorie (vvhich the blessed enioye) Gods iustice herein is manifested, vvhich nowv seemethe iniustice. Yea (sayethe hee) Gods iustice in this pointe is nowve incomprehensible. So that Luther, sayeth that nowve nether by light of nature nor of grace, that is saythe, (for so I thinke is his meaning in his obscure distinction) vvee can excuse God from iniustice and crueltie, vvho commaundeth thinges impossible vvhich vvee can not performe, and yet punisheth vs æternally. And truly if it bee so as they saye, that God commaundeth impossibilities and yet punisheth and damneth the transgressours, then not only by the light of nature, and grace, but by all light and reasõ in the vvorld, it is manifest that god is most cruel and tyrannicall. For if that master bee cruel and barbarouse, vvho commaundeth his seruauant that is lame to ronne or leape, and bicause hee doth not soe, beateth him blacke and bleuve, breaketh his bones, & in fine killeth him also, the certes God him selfe vvho commaundes vs impossibilities, and for not doinge them, doth not only punish vs temporally, but also damneth vs perpetually, and condemneth vs to those æternall flames of hell vvhere vvee shall euer

feele the panges of deathe and yet neuer dye, vvhether vvee shall allvvayes bee dying and neuer dead, vvher after milliōs of yeares of imprisonmēt & torment, vvee shall be neuer a vvhit the nearer an end of our miserie; he I saye must needs be moste cruel and inhumaine, more barba- rous then any Scithian, and so tyranni- call, that in respecte of him, Nero, Do- mitian, and Dionisius, vvere no tyraunts but Clement Princes.

The fift chapter maketh it manifest, that the re- formers pull the true God out of his throne, and place an Idol in the same, of their own imagination.

TErrulian that ancient and learned vvriter vvhen hee vvvas best dispo- sed (that is vvhen hee vvvas a Catholike and a vvriter against heretikes, in defence of the Catholike and Romain Church and religion) vvvas of opinion that all he- resies are idolatries, and all heretikes ido- latours. Vvhich opinion though at the first blushe, it may seeme to rigorous, yea erroneous, yet if it bee vvell vvayed and considered, it may very truly be ve- rified of the heretikes of his tyme, and of this our vnhappy age, and in some sort of all heretikes vvhat soever. But befo-

ne vvee come to the prooffe of this his opinion, vvee vwill first let it dovne in his ovvn vvords, vvvhich are these: *Ether they fame another God to the Creatour* (as the Marcionistes did) *or if they confesse the only Creatour, they declare him othervvise then in deed he is*; so every errour cōcerning God is in some sorte a *variatiō of a kinde of idolatrie*. By vv^{ch} appeareth, th it in his opinion every Heresie is a kinde of idolatrie. And truly ther is noe Heresie but ether directly or indirectly it denyeth y^e true God. For ether it denyeth some thing in God, and then it directly denyeth God, or it denyeth something vvvhich pertaineth vnto God, and so indirectly and by a certain consequence, it taketh avway the true God. As for example the Marcionites affirmed that God vvas cruel and that the good God vvas not Creatour of this inferiour vvorld vvvhich conteineth the fovvre elementes and all those thinges vvvhich are compounded of them; and seing that there is no such God vvho is cruel, or vvho is not the Creatour of the vvholle vvorld, they denied the true God and confessed an Idol of their ovvn imaginatiō. In like māner the Ariās denied that God the father had a Sonne coequall and consubstātiāll vnto him, and seing that the true god is one god, vvvhich is the father the sonne and the holy ghost,

*Sec. 3. & 4.
gens Arianos*

the Arrians in denying the second person to bee God coequall vwith the father, denyed the true God, bicause the true God is not distincte in nature from God the sonne, and they adored an Idol of their ovne imagination, that is a God vwho hathe noe sonne, or not coequall and cōsubstantiall vnto him. Vvherfore Athanasius complaineth that the Arrians vnder pretence of religion, had brought in idolatrie, and abādoned baptisme vwhich can not bee equally ministred in the name of the father the sonne and the holy ghoste, if those three persons bee not all equall in deitie and dignitie. Other heretikes there vv ere vwhich helde noe error concerning the diuinitie of any diuine person, and so could not be sayed, directly to deny the true God, but yet indirectly they denyed him by denying some veritie vwhich hathe a connexion vwith him. As for example, Nouatianus, vvho said that there vv as noe remedie against sinne after baptisme, directly only denyed the Sacrament of penance, but yet indirectly and by a certain cōsequen- ce hee denyed God, bicause it is not a true God vwhich vvill not accepte of penance after baptisme, and therfore seing that hee confessed only suche a god, hee adored a false God, and so yvas an idola-

teur. Nestorius also vvhoē sayed that in Christe beside the diuine person, ther vvvas also an humaine person, and consequently tvvōe persons, directly denied the vnitie of Christes person, and affirmed tvvōe persons in Christe; but indirectly hee denied Christe and consequently God, bicause Christe is God and man in one & the selfe same person, and therefore hee adoring a Christe consisting of tvvōe persons, adored a false Christe, and consequently a false God, and so vvvas an idolatour. S. Thomas giues the reason ^{22. q. 2. a. 2.} of this: bicause (sayeth hee, and hee allea- ^{ad 1. l. 9. m. 8.} geth Aristotle for more authoritie) God is a thing infinit in perfection, yet so simple and deuoid of composition, that in him is noe distinction but of persons, vvvhich allso are one indiuisible God, and therefore as an indiuisible pointe is altogether touched, or not at all, bicause it hath no partes, so our vnderstāding ether rightly attaineth vnto the knowvledge of God, or not at all, and if it erre in one perfectiō of God it erreth in all, bicause all is one. And so if an heretique denieth any thing of god, hee denyeth all. But although all heretikes are in some sorte idolatours, yet I vvill not denye but that there is a difference betvvixte them, and paganes. For these men deny the true God in

expresse termes and adore some creature
for God, as Iupiter, or the planetes, or so-
me such like, but heretikes only affirme
some thing of God, vvhich implyeth a
denyall of the true God, yet they professe
in vvordes, religion vnto the true God.
Novv therfore if all heretikes bee in so-
me sorte Idolatours, then certainly the
heretikes of this tyme are especially ido-
latours. For they (as is already proued)
saye that God is the autour of sinne, and
their doctrine implieth that hee is of a
bad nature, vnreasonable, & cruel, vvher-
fore seing that there is noe suche God,
they confesse and adore not a true God
but an idol of their ovvne conceipte and
fiction, and so are idolatours, vvho pull
the true God, vvvhich is a good God, not
cruel, nor vnreasonable, nor no autour of
sinne, out of his throne, and place therein
a false God, and an idol of their imagina-
tion.



THE SIXTE BOOKE

CONTEYNETH A SVR-

uey of their doctrine concerning princes authoritie and their lawves, in vvhich it is proued, that the doctrine of the reformers despoileth princes of authoritie, and bringeth their lawves in contempt.

The first Chapter sheweth how in that they say that noe Prince can bynd a man in conscience to obey his lawre and commaundement, they despoile princes of authoritie and superiority and giue the subiects good leaue to rebell and reuolte.

WE see by experience, and hol-
ly scripture teacheth, that like Ecc. 12.
of nature doe easilie sorte them
togethers together. Sheepe do
flocke to one fold, deere meet together
in one parke, bees in one svvarme, and
fowles of one fether doe flye together,
and fishes of one squame, do svvime to-
gether. And the reason may bee, bicause
like of nature are like in conditions, and
so do more easilie symbolize and agree
together; and one alone hath no helpe

but of him selfe, and therefore for mutual
ayde and comforte, they accompanye
them selues vvith others. But amongst
all liuing creatures man especially is ciu-
le and compaignable, and therefore is called
animal sociabile a sociable creature. For first
man is apte to language, by vvhich he de-
sireth to expresse his mynd to others, and
therefore if he vvill haue any vse of his
tongue and facultie of speaking, he must
liue in company. Secondly man especial-
ly is disciplinable, desirouse to learne of
others, and by discoursing and deuising,
to know vvhat other men thinke and
conceue. For as he is vvilling to imparte
his ovne conceites, so is he desirous to
be pertaker of the knowlledge and cogi-
tation of others, vvhich his desire he can
not satisfie vnless he repaire to company.
Thirdly mā only emōgest all liuing crea-
tures is apte to frendship, that is to loue
and to be beloued, and bicause loue co-
mes by sight, and sure frendship is not
gotten but by much familiaritie, and lon-
ge experience, he can not attaine to this
also, but in cōpany and societie. Lastly mā
only is borne naked, vvher as other liuing
creatures garmētes, doe grow vvith the,
destitute of all vveapons of defēce, vvher
as the bull hath his horne, the bucke his
head, the horse his hoofe, the bore his

ruske, and euery one hath one vveapon
or other to defend and offend. Vvherfore
seeing that man is soe destitute, that being
alone be vvanteth many cōmodities, hee
must fly to societie vvher one helpeth a-
nother, and bicause euery countrie bea-
reth not all thinges, one countrie must tra-
fike vvith another & hence proceedeth
societie. Vvherfore noe soener vv ere men
created, but they assembled them selues
together, first in families, then in towvnes
and cities, and after vvards as their num-
ber increased, in common vveales and
Kingdomes. And although the Poets say-
ne that Orpheus vv as the first vvho vvith
his melodious tunes called men together,
yet certain it is that euen from the begin-
ning men liued in societie, induced ther-
vnto by no other Orpheus, then Nature,
and God the autour of nature. Novv as
the naturall body of mā as it is framed by
God & nature of diuers members vnited
together, so it hath from God and Nature
authoritie to defend it selfe against all that
shall vniustly seeke to molest or iniurie
the same: so the ciuil body of a societie of
men be it a cōmon vv elthe or Kingdome
receiueth from god and nature authoritie
and povver to conserue it selfe in societie,
and to vvithstand all foreinets vvho shall
iniuriously inuade it. For if nature did not

giue men authoritie to defend & preserve
 them selues in societie, in vaine, yea not in
 vaine only, but also perniciously and to
 mans great preiudice, had God & nature
 enclined him to liue in companie. Vvher-
 fore all societies lawfully assembled, haue
 from God and nature, power and autho-
 ritie to rule and defende them selues, and
 bicause the confused multitude is vnfit to
 gouerne, bicause it is *bellua multorum capi-*
tum, a beast of many heads, vvaucering, incon-
 staunte, and mutinouse (yea hard it is for
 the multitude to meete alwayes together
 to determine vppon state-matters, & vvhen
 they are met they can as hardly agree) it
 vvas necessarie that this multitude should
 haue authoritie, to chuse some head or
 heades, by vvhich this ciuill body might
 bee directed, ruled, and defended. Hence
 it is that diuines yea scriptures affirme,
 that all lawfull authoritie vvhich Princes
 and superiours haue ouer others, is of
 God; bicause it proceedeth from the peo-
 ples election, vvho as they vv ere by God
 and nature inclined to liue in societie, so
 they receiued authoritie to rule, and de-
 fend them selues, vvhich bicause they
 could not do by them selues, they recei-
 ued also authoritie from God and nature
 to appointe rulers and gouernours; & so
 all lawfull gouernours are appointed by

*Rem. 11.
 Vic. relee de
 potest. ciuili.*

God, by meanes of election, and therfore they *who* resiste them, resiste gods ordinaunce. *Rom. 13.*
 And althoughe novv for the moste parte Princes come to autohritie by succession, yet the origin also of this proceedeth frō election, bicause the people, to auoyed incōueniences vvhich might happen, if after the deathe of their Prince, they should be to seeke for another, vvhere content vvhen they did chuse the first Prince, that all his lauyfull heires, should after him succed in the same authority. Novv if the Prince haue not authoritie to commaūd, and bynde his subiectes also in conscience to obey his cōmaundement, then in vaine is he head and Prince of the people, bicause if he commaūd and yet the subiectes may chuse vvwhether they vvill obey or not, then noe order can be establisshed, and as good noe head at all as such a head. Vvherfore holy Scripture telleth vs that Princes may commaūd and subiectes in conscience must obey, and *giue to Cesar Dec. 22.* *vvhat is deuū oo Cesar.* Sainēt Paule sayeth that *euerie soule must be subiect to higher pow- Rem 13.* *vers:* & he giues the reason, bicause sayeth he *ther is noe pouuer but of God, and therfor they vvho resiste pouuer, resiste Gods ordinaunce and purchase to them selues damnation.* Yea sayeth he: *of necessitie be you subiecte not only for dis- Ibidem.* *pleasure, but also for conscience.* And after

2. Pet. 2.

vwards he bids vs to pay tributes, and subsidies vnto Princes, bicause they are the ministers of God appointed by him. Saint Peter also bids vs to *be subiect to euery humaine creature for God*, that is to euery magistrate and tēporall superiour; vvhom he calleth humaine creatures, bicause their authoritie is in tēporall and humain thinges. And therfore he addeth as it vvere to specific vvhath he meaneth by the humain creature: *vvhether it be to the King, as excell-ling, or to Rulers sent from him &c.* Yea hee bids vs obey not only gentle and courteouse masters, but euen those also vvhich are *harde to please*. And this obediēce these Apostles commaund vs to giue to Princes although they be infidels, if otherwise they be lauvfull, for vvhē the Apostles vvrote, there vvē noe Christian Princes, and faithe is not necessarie to iurisdiction, nether is authoritie lost by the only losse of faithe. But yet this must be vnderstood, vvhē Princes commaund vvhich in the limits and sphere of their iurisdiction; for otherwise, if they cōmaund vs any thing against God or conscience, vve must answer them as the Apostles answered the Ievves, *vve must obey God before men*. Bicause Princes are appointed by God, and so can cōmaund nothing, vvhich is against God or if they do, vve must obey the supreme

Prince

Mat. 6.

Prince before the interiour, and the King before his viceroy. Vvherfore saint Policarpe although he refused to obey the Proconsul vvho commaunded him to do that vvwhich vvvas against God, religiō, and conscience, yet he sayed: *Vvee are taught to giue to principalities and Pōtestates ordained by God, that honour vvwhich is deuv to them, and not hurtfull to vs.* This being so thē that Princes haue authoritie to commaund, and to bynde also in conscience, to obedience, and that from God vvwhose ministers they are and by vvhome (as the vvileman sayeth) *Kinges do raigne and the lawv-makers deterne vvhat is iuste;* it remaineth that vve examine our aduerlaries doctrine in this point, that vve may see vvhat they giue to superioritie, authoritie, & higher povvers. But peradventure some vvill thinke that this is a vaine examination, bicause they are so farre from suspicion of detracting from Princes authoritie, that rather they seem to graunte them to much. Luther affirmeth that Bishops and Prelates are subiect to the Emperour euen in Ecclesiasticall causes, and that Ecclesiasticall iurisdiction is deriued from the temporall. And vvhen Catholikes in Ingland refuse to go to the Church, bicause profession is made there of a religion contrarie to theirs, the reformers vrge nothing so

much as that we must obey Princes, and their injunctions. But this they do only when Ecclesiasticall power calleth them to an accounte, or when the Princes lawes doe favorize their doctrine: for then they flatter Princes, and preferre their authoritie before the Church: not because in heart they reuerence their authoritie, but because by their power, they would establish their heresie. Soe Arius by the meanes of Eusebius bishop of Nicomedia, first insinuated him selfe to Constantia the Sister of Constantine the great: and by him he getteth audience of Constantine him selfe, and by flattery and dissimulation he procureth a commaundement from the Emperour to Athanasius, to receue him againe into the Church. And afterwards he crept by this meanes into credit with Constantius the Ariane Emperour and sonne to Constantine, by whom he banished Catholike bishops, called many councils, and propagated his heresie, in so much that saint Hierome sayeth *Arius ut orbem deciperet, sororem principis ante decepit* Arius that he might deceue the world first deceived the sister of the Prince. They curried favour also with Iulia the Apostata and they offered their service, to Iovinian the Emperour, but he would none of their profferd service, knowing that they vied to

Ruff. l. 1. c. 11.

Ep. ad Celsiph

Theod. l. 4.
c. 20.

flatter Princes for promotion of their heresies. So that one Themistius a Philosopher vvas wont to say, that heretikes adore the Purple, not God, & are as mutable as Euripus. Luther backed also by the Duke of Saxonie contemned the Popes legate vvhich sought to reclaime him, and preached confidently those heresies vvhich othervvise he durst not haue doone, and persecuted obstinately in the also vvhich other vvile peradventure he vvould not haue doone. Calvin sought by a flattering epistle to procure fauour and credit vvith the king of Fraunce, and our English Protestauntes by the fauour of our late Prince vvwhose giiftes of nature they abused, gotte credit amongst the people, & graced heresie vvith her roiall crowne. And to vvinne this fauour they vvill not sticke to flatter Princes, yea to adore them and to giue them higher Titles and greater power, then euer God bestowed vppon them. In king Edvvards tyme vvhen the State fauoured them, they acknowledged him Supreme head not only in temporall but also in Ecclesiasticall causes. In Queene Maries tyme bicause that Princess vvvas not for them, the vvomen could not governe; but in Queene Elizabeths tyme bicause they had insinuated them selues into her Protection, then vvomen might

*Præfat. In B.
ad Reg. Gal.*

gouverne as wel as men; and so they are the beste temporizers in the world. But if y^e u marke their proceedings, or doctrine, you shall see that they honour not authoritie, but loue their heresies, which if Princes will not like, then they contene and despise all authoritie, and will not let to make a mutinie, and stirre vp the subiects to rebellion. Luther exhorted the Germaines not to take armes against the Turke *bicause the Turke for pollicie, consule, integritie and moderation excelleth all Princes*. And in the same place he calleth the Emperour Charles the fiftie, a rotten and fraile carcase. And in his booke against the king of England he calleth him all to naught, by the name of blocke heade, foolle, and so forthe. In another booke he not only inueigheth against Princely authoritie, but hee also calleth them foolle knaues, tyrauntes. In another booke which hee vvrote against the tvvoe edicts of the Emperour, he calles the Princes of the Empire foolles, madmen, furiose, reuolting tymes vvorse then the Turke. Of vvho doctrine and example Thomas Munster taking holde, vvith an hundred thousand Rustickes troubled all Germaine, and in one Franconie he destroyed tvvoe hundred nynie three monasteries. The Lutherane Princes also armed vvith this

to. 2 p. 1st duo
Edicta Ca
sara.

l. cont Reg.
Angl.
l. de potestate
seculari.

Sur. an. 1555.

ample of Luther, tooke armes against the Emperour, & therby vvere the caule that the Turke surprised many holdes, and stronge fortres of the Christiāns. And what Sur. 1530. & 1566. stirres the Caluinistes and other sectes haue made in Fraunce, Scotland, and the lowe coutries, all the world knoweth, and Flaunders to this day feeleth. And truly this contempte of lawfull Princes, this disloyaltie and rebellion, is altogether according to their doctrine. Luther in his comente vppon the first Epistle of saint Peter sayeth plainly that he will not be compelled nor bound to obey any prophane magistrate, bicause he will not loose his libertie, which is to bee freed in conscience from all Princes authoritie: yet he sayeth he will obey them freely and frankly, but not of any obligatiō. And afterwards explicating those words; *honour the Kinge*: he sayeth that if the Pope as a temporall Prince should commaund any to vwear a friars hood, to haue his crowne, or to faste certaine dayes (as Luther did before his apostasie) that he should obey him, but yet of free choyse, as a temporall Prince (which yet I doubt whether Luther would doe (but sayeth he) if he commaund the in the name of God, vnder paine of excommunication and mortall sinne: *Tum dicas, bona verba, sis mihi propi-*

gouverne as well as men; and so they are the beste temporizers in the world. But if you marke their proceedings, or doctrine, you shall see that they honour not authoritie, but loue their heresies, which if Princes will not like, then they contēne and despise all authoritie, and will not let to make a mutinie, and stirre vp the subiects to rebellion. Luther exhorteth the Germanes not to take armes against the Turke *bicause the Turke for pollicie, consaile, integritie and moderation excelleth all our Princes*. And in the same place he calleth the Emperour Charles the fift, *a rotten and fraile carcase*. And in his booke against the king of Ingland he calleth him all to naught, by the name of blocke heade, foolle, and so forthe. In another booke hee not only inueigheth against Princely authoritie, but hee also calleth them foolles, knaues, tyrauntes. In another booke vvch hee vvrote against the tvvoe edicts of the Emperour, he calles the Princes of the Empire foolles, madmen, furioſe, reuerne tymes vvorse then the Turke. Of vvich doctrine and example Thomas Munster taking holde, vvith an hundred thousand Rustickes troubled all Germane, and in one Franconie he destroyed tvvoe hundred nyntie three monasteries. The Lutherane Princes also armed vvith this ex-

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quis domine Papa, equidem quod mandatis nullus fecero. The saye, Be good in your office, be good unto us Sir Pope, what you commaund I will not doe.

And hee giues you a reason in the nexte vvords: To higher powvers it behoueth vs to be subiect so longe as they binde not our consciences. So that Luther is of opinion that though we must for order sake obey Princes and magistrates, yet wee are free in conscience, and can not in conscience vnder paine of sinne be bounde by any temporal or Ecclesiasticall authoritie. Calvin subscribeth to him in all pointes touching this matter, for he hauing made a longe discourse about Christian libertie, concludethe in this manner: *We conclude that they are exempted from all pover of men.* And least that this saying might seem to haue escaped him vnadvisedly, in the nexte booke he repeateth it again diuerse tymes: *Our consciences haue not to doe with men but God onely.* And againe: *Paule in no wise suffreth faithfull consciences to be brought into bondage of men.* Yet Calvin in the same places fearing to displease Princes, exhorteth vs to doe as they shall commaund vs, not of any obligation, bicause Christe (sayeth he) hath freed vs from all the lawes of men, but of free choice and libertie, not for conscience, but for common peace. In

7. 9. 9. 19. 5.
14.

1. 12. 10 5. 5.

§ 9.

vvhich vvordes he is cleane opposit to
sainct Paule, vvhoe sayeth that of necessi-
tie vve must be subiect not *only for fear of* Rom. 13.
displeasure, but for conscience. Out of this do-
ctrine I inferre as a moſte euident con-
clusion, that in vaine Princes haue autho-
ritie ouer their subiectes, for if the subie-
cte maye chuse vvwhether hee vvill obey
or no, then the prince may commaund
and hee maye anſwere, that as hee is not
bound to obeye bicaufe by Christian li-
bertie he his freed from all mens lawes, so
hee vvill not at this tyme obeye, and so in
vayne shall the Prince commaunde. Se-
condly I conclude out of Luthers and Cal-
uins premises, that there are noe Princes
nor Superiours ouer Christians, and con-
sequently that all Christian Princes are
vvſurpers, bicaufe they chalége Superiori-
tie & authoritie ouer Christiás, vvwhich in-
deed they haue not, and vvill needes bee.
Princes and superiours, vvho are but pri-
uate men. For if they can not so comma-
und vs as to bynd vs to obedience, then
are vve not subiecte to them, and conse-
quently they are noe Superiours; and al-
thoughe vvee maye obey them of free
choiſe, yet that makes the not our Supe-
riours, bicaufe so vvee maye obey our
equall and interiour if vvee vvill, yet bi-
caufe hee cā not bynde vs in cōscience to

obey, he hath not authoritie ouer vs, and yee in that yee are free are not subiecte vnto him. Vvhich that it may the more plainly appeare, wee must note that a Superiour and a subiecte are correlatiues, as are the father and the sonne, the maister, and the seruaunte, bicause as the father is the sonnes father, and the maister the seruantes maister, so a Superiour is the subiectes superiour. And as noe sonne no father, noe seruaunte, noe maister, so noe subiecte noe Superiour, bicause correlatiues are of that nature that one inferreth another, and one can not bee vvithout another. Vvherfore if all Christians be set at such libertie that they are not bound in conscience to obey any Princes lawes then are they not subiecte vnto them, but as free as hee that hath noe Master; and seing that vvhere is noe subiect, there can not bee any Superiour, it followeth, that if Princes can not bynde vs to obey them, yee are no subiectes, they noe superiours. Is not this gentle reader to contemne and deny all authoritie and Superioritie? And consequently, is not this to open the gappe and gate vnto all mutinie and rebellion? For vvhen the subiectes are taught that by Christe and Christian faith they are freed in conscience from men and mens authoritie, if the

Prince commaund, they may deny obedience, if hee exacte tributes, taxes and subsidies, they may Chuse vvhether they vwill pay a peny, and if they like not his gouernmēt, they may by rebelliō free the selues from him, to vvhome in conscience and before God they are not subiecte, bicause they are free men, vvhoe in that they are free can acknowldge no Master. Vvho vwill novv blame the subiectes in Fraunce, Flanders and Germanie, for making rebellion? They did but according to their doctrine, and in refusing to obey men, they did but vse that freedom vvhich Christe hathe giuen them, vvhich is to be subiect to none. Yea vvhoe novve can doe othervvise then to commend rebelles for rebellion, and discommend all loyall subiects? Bicause in disobeying and rebelling they shevv them selues to bee free men and acknowldge Christe their Redeemer, and in obeying, they make them selues subiecte to men, they vse not their libertie, and they do iniurie to Christe, as thoughe hee had not redeemed the from all seruitude of men. If Princes considered vvell this doctrine, they vvould be so farre from fauouring these newve Christians, that they vvould banish them their countries. For vvhataffuraunce hathe a Prince of subiectes to

490 *A survey of the new religion*
persvaded; or howe can he but allwayes
stand in feare of their rebellion; vwho by
their religion are vvarrāted that they can
not sinne in rebellion, bicause they are
not bound in conscience to obey any hu-
maine authoritie.

*The second chapter sheweth how by their pre-
cedent doctrine, Iudges and tribunall seates
are brought in contempt.*

AS the Morall vertue Iustice vvas
euer highly esteemed as the strength
of all common welthes, so Iudges vwho
are the ministers of iustice (whose office
is to condemne the nocent and absolue
the innocente) vvere euer had in such re-
uerence, that their sentence vvas counted
an oracle, and their seate and tribunall
vwhere they vsed to pronounce sentence
vvas respected as a sacred place. Vherfo-
re in Scripture it selfe Iudges are called
Gods bicause like litle Gods, vnder God
they giue sentēce as his vnder Iudges, and
if the sentence be iuste, then vwhat they
adiudge in earth, God ratifieth in heauen.
This honourable conceite of Iudges and
Tribunalls the doctrine of our reformers
alleaged, diminisheth very much, yea it
bringeth them into plaine cōtempte and
condemneth them all of Tyrannie and o-
pen iniustice. For if Princes haue no au-
thoritie as by the doctrine of these nouel-

launtes I haue proued that they haue not, then can they giue none vnto their Iudges, and consequently neither the Prince nor the Iudge hath authoritie to giue sentence or to punish any malefactours, bicause if they haue no authoritie they are but priuate men. For although priuate men may *vim vi repellere, repelle force by force*, and stande in their ovne defence, that is vvarde a blowe vwhen it is offered, and strike rather then be stricken, yea kille rather then be killed, bicause this is but to defende them selues, and to repelle iniurie: yet after that the iniurie is receued, and quite paste, they can not them selues require y^e euill receiued, vwith a like euill, bicause that vvere not to defende, but to reuenge them selues, vvhich God hath reserved to him selfe, & to them to vvhome hee hath giuen authoritie, and vwill not in any vwise that priuate mē bee their ovne Iudges and reuengers, bicause that vvere to open the gappe to all outrages, much lesse vwill hee permit them to punish them vvhoe haue doone iniuries vnto others: vwherefore if Princes haue noe authoritie to commaund as in the last chapter by this nev doctrine I haue proued that they haue not, the are they priuate men, & so can nether reuege their ovne nor others iniuries, and consequently

Chap. 1.

vnjustly they condemne malefactours to prison, to death, and other paines and penalties. And truly if it be true vvhich Luther and Caluin and their follovers also affirme, that noe man can bynde vs in conscience by lawe and commaundement, yea if it bee good doctrine, vvhich is their doctrine, as in the nexte booke shalbe related, that by Christ and Christian saythe vvee are freed from all obligation of diuine lawes also, then the malefactor hath great scope giue him to auoyd the Iudges sentēce although the offence be manifest. For suppose the Iudge condemne him for transgression of the Princes lawe, he may confesse the faulte, and cōtemne the sentence. And first he may saye that his sentence can not bynde him in conscience to accepte of it, bicause by Christe hee is made a free man, subiecte in conscience neither to man, nor mans lawe nor sentence. Secondly he maye confesse that he hath doone contrarie to the kīnges lawe, and yet plead, not guiltie; alleaging that the Princes lawe can not bynde him in conscience, bicause hee is exempted by Christe from all humane lawes and commaundements; And then hee maye saye that vvhether noe lawe byndes in conscience, there is noe obligation, vvhether noe obligation, there is noe sinne, and

soe hee maye confesse the fa^cte and yet
plead not guiltie, bicause hee sinned not;
and he may also refuse the punishment
by sentence decreed, bicause vwhere noe
sinne is, there noe payne is due. Or if
the Iudge condemne him for breakinge
Gods lawe in stealing, murdering, or
such like, hee maye confesse like vwise
the fa^cte, and yet denye the faulte, bicau-
se hee is so free, that God his lawe also
can not bynde him, and seing that vwhere
noe obligation is, there can bee noe
faulte (bicause euerye sinne is against so-
me bonde or obligation) hee maye clai-
me absolution from the payne by the
title of innocencie, bicause vwhere no
sinne is, there no paine can bee deuue,
Yea althoughe hee confesse that hee
haue sinned (vvhich yet hee neede not)
in transgressing Gods lawe, yet hee may
escape the sentence by appeale. For
hee may saye I confesse the faulte for
vvhich I ame condemned, but I refuse
to stande to your sentence, I appeale to
God, let him punish mee if hee vwill
(vvhich I knowe not howe hee can do
iustly if I bee free from his lawes in con-
science) but of your sentence I vwill not
accepte, and if you vrge mee vwith con-
science and alleage that I ame bounde
in conscience to stande to your arbitre-

*See the next
booke, chap. 8.*

*In the fift
booke, chap. 11.*

ment, bicause you are appointed to do
iustice, I challenge Christian freedom by
vvhich I am so free that in conscience
I am not bound to mans lawe, nor sen-
tence. And if this vwill not serue to free
him from the sentence (as I see noe rea-
son vwhy it should not serue) then hee
may defende him selfe by other opinions
of the newe reformers. Hee maye saye
that by Luthers and Caluins opinions
vvhich are the Patriarches of the refor-
med Church, hee is taught that hee ha-
th not free vwill, nor choise in anye ac-
tion vv^{ch} hee doeth vvwhether it be good
or badde, and that therefore the iudge is
vnreasonable, cruel, and barbarous, in
condemning him for theste, murder, or
adoultrie, vvhich vvas not in his po-
uwer to auoyed. And as iustly might
he condemne him for not flyinge at the
Kinges commaundement as for not ab-
steining from murder vvhen ether by
anger or desire of mony hee vvas mo-
ued therunto. Hee might alleage also
for his defence, that God moued him
vnto those offences vvhich he committed
and so forcibly also, that hee could not
resiste him, for this is Caluins opinion as
before is declared, yea hee might saye and
haue Calvin also for his authour, that god
vvas the authour and principall agent of

the thefte or murder, for vvhich hee is condemned, and that therefore by good consequence hee can not iustly be condemned for that in vvhich God hathe more parte then he hathe, and to vvhich he moued him so forcibly that hee could not resist. Vvhat is this then (gentle reader) but to conderne all Iudges and tribunall seates, to stoppe the Iudges mouthe from pronounncing any sentence, and to loose the bridle vnto all malefactours? vvhomay commit vvhath outrage they vvill because there is no tribunall vvhich can iustly conderne them, and no sentence can be pronouncd against them vvhich they may not a void by Luthers and Caluins doctrine.

The third Chapter shewveth howv the former doctrine bringeth all Princes lawves in contempt

A Kingdome is commonly called a body, not naturall but ciuill and political, vvhose head is the King, vvhose eyes are the Kinges counsaylers, vvhose body and members are the people, and vvhose soule is the lawve. For as the natural body of man so soone as the soule hathe lefte it, looseth all vitall operation, becommeth gaste, vgly, and deformed, deuide of co-

lour and beautie, and subiecte to dissolution of all the members by putrefaction: So the body of a Kingdome destitute of lawe hath no reasonable action or motion, because it wanteth the rule of the lawe, which squareth out all suche operations, it loseth all beautie, because it wanteth lawe to set downe an uniforme order, which is the beautie of all common welthes, and it tendeth to a dissolution of all the partes and members, because it is destitute of lawe which is the soule and sineyve which uniteth and knitteth these diuerse partes together.

l. 9 deleg.

Vherfore Plato layed that if men were lawlesse and destitute of lawes, they would litle differ from brute beastes; and the reason is because as I haue sayed, without lawes there would bee no reasonable operations nor order amongst men, by which especially a societie of men differeth from a heard of beastes. And because the olde and ancient sages knew well how much it imported to haue lawes in a common welthe, they deuised meanes to moue the people to a great and high conceite of lawes, that they might the more willingly embrace them, and more diligently put them in execution. Zoroastes who prescribed lawes to the Bactrianes and Persians, made Oromasis the autour of

of them, Trismegistus vvho gaue lawes to the Ægyptians, sayed that a God enacted them; Minos, of vvho the people of Crete receiued their lawes, tolde them that Iupiter vvasthe inuentour of them; Charondas; to bring the Carthaginians to a reuerent conceit of his lawes; auouched that hee vvastought them by Saturnus, Licurgus vvho ruled the Lacedemonians fathered his lawes vvher vvith hee ruled them vppon Appollo, Solon vvho deuised lawes for the Athenians affirmed that they proceeded from Mineruas brayne, Plato vvho set dovne lawes for the Sicilians and Magneſians protested that Iupiter and Appollo had inspired him. Moyſes vvho promulgated the law vnto the Iewes told them that God vvasthe autour of them; as in deed hee vvast, and ſhevvved them a table in vvwhich an Angells hand had vvritten them. And chriſte Ieſus the authour of the newve lawve protested that he vvast sent by his father, and that *the lawve and doctrine vvwhich hee preaching vvastnot his, but his fathers vvhoe ſent him.* And truly good reason had they to imprinte in their ſubiectes myndes a reuerent conceite of lawes; bicauſe nothing is more ſoueraigne, nothing more neceſſarie in a common vvvelth, then lawve. Lawes are certaine conſluſions of the

eternall lawe of God and nature, they are like sinneves which bynde & knitte the subiectes together, they are the life and soule of this ciuil body, they are rules & squares of humane actions, they are bridles and curbes of humane appetites, they are dumme Magistrates, vv^{ch} looke to good orders, they teach the subiectes their dutie, keepe them in a vve and order, maintein peace, vphold iustice, reuenge iniuries, defend the innocent, chastice the nocent, praserue good subiectes from receiuing euil, and hinder the bad from offering euil; vvithout the vv^{ch} noe discipline can be keppe, no good order obserued, noe peace established, no iustice mainteined. Nowe let vs see vvhat esteeme the reformers make of lawes and vvhat good counsaile their doctrine affordeth vs, to excite and stirre vs vp to the obseruation of lawes. Calvin pronounceth thus: *the lawes of men vvether they be made by the Magistrate, or by the Church, although they be necessary to be keppe, yet therfore doe they not by them selues bynde in conscience.* And for an example he affirmeth, *that the Apostles nether did nor could make any lawe in their first Councel, but only promulgated the libertie that Christe had giuen: and added, not as a lawe that bynds but as an admonition, that of charitie to their vvake bre-*

l. 4. dist. 40.
S. 1.

S. 21.

Act. 15.

S. 27.

thre they should absteyne from thinges offered
 to Idols, from strangled and from blood. And
 after vwards againe hee repeateth that al-
 though it be necessary for gouernment to haue la-
 uues human and Ecclesiasticall in the Church,
 yet they must not be thought to bynde vs in con-
 science. So that Calvin is of opinion that
 althoughe the lawes of the Church, and
 of Princes, and magistrates, ought to be
 kept for order sake, or for feare of offence
 and scandale, yet they binde vs not in co-
 science. And hee giues the reason: *bicause* ^{1. 4. c. 18. fol.}
 (sayeth he) *If vve once graunte that men can*
bynde our consciences by their vwill and law,
Christe loseth the shake of his so great liberalitie,
(to vvit in redeeming vs from the bon-
dage of the lawe) and our consciences their
profit: The same is Luthers opinion as is
 related before in the first Chapter of this
 booke. I vwill not stand nowve to refute
 this paradox, partely bicause I haue pro-
 ued all ready in the place last mentioned,
 that vve are bound in conscience to obey
 all lawfull superiours, and consequently
 that their lawes do bynde our consciences
 partelye bicause the absurde sequele of
 this doctrine vvhich by and by I shall ap-
 peare, sufficiently confuteth it: neither
 vwill I reapeate vvhich I haue already de-
 clared, to vvit that obligation of lawes is
 nothing repugnant to Christian libertie,

bicause vvee are not therefore layed to bee freed from the yoke of the lawe bicause the lawe bindeth vs not, but bicause vvee haue receiued grace from Christe to fullfill the lawe and so it can no more tyrannize ouer vs in commaunding more then vvee are able to performe: I vwill therefore dravve to vwards my conclusion vvhich is that the alleaged doctrine of Calvin bringeth all lawes in contempte and looseth the bridle to all malefactours. And first of all I must tell Ihon Calvin that in denying lawes to bynde in conscience hee taketh a vvay all lawes, bicause it is the essence of a law to be able to bynde the subiecte, and in this only it differeth from counsaile exhortation and admonition. Secondly Calvin by this doctrine abrogateth all promises and contractes euen of matrimonie vvhich are particular lawes. And therefore if to saye that lawes bynde in conscience bee to despoile Christe of the honour of a redeemer, and man of Christian libertie, then is it also iniurious to Christe and mans libertie, to be bound in conscience to keepe promises, and to obserue contractes, euen vvith vviues. Thirdly the commaundement also of parentes and maisters are particuler lawes, and consequently vvee are not bound in conscience to obey our

masters, or parentes, and so one of the tenne commaundementes must bee blotted out, bicause if vvee bee not bound to obeye our parentes, vvhich is one of the cheefeste honours vvhich vve can giue them, vvee are not bound to honour our parentes. Yea by this doctrine it followeth that the tenne commaundementes hynde vs not in conscience: vvhich though our aduerlaries vwill not sticke to graunte, as vvee shall see in the nexte booke, yet vvhoee seethe not vvith vvhat absurditie? Lastly at the least, vvhich yet is not the least absurditie, this doctrine bringeth all lawes in contempte: for as the vvilde and vnbroken colt little careth if you should tye him vvith heares or threedes, bicause hee knoweth that suche bades are not of force to hold him, so vvhen men are once perswaded that lawes of Princes hynde them not in conscience, they vwill make little scruple to trasgresse them, and so lawes are brought into contempte. And although feare of the penaltie or punishment vvhich the law layeth on them, may make them sometymes to keepe them for feare of punishment; Yet vvhen they can escape the ministers of iustice eyes, or handes, or auoid by subtile shifte or open force the payne of the lawe, they vwill make noe

scruple of transgressing the lawe; for why should they make conscience of that which toucheth not conscience. But Calvin will saye that they ought notwithstanding to keepe lawes for order sake and for avoiding of offence. But the I aske Calvin vyhat hee meaneth vwhen he sayeth that they ought to keepe the lawe: ether hee meaneth by those vvordes an obligation in conscience vnder payne of sinne, and then it follovveth (vywhich Calvin vvill not graunte) that lawes bynde in conscience: or else hee meaneth only a congruities or decencie, and then it follovveth still that lawes are brought in contempte. For if once a man hee perswaded that it is only conuenient but not necessarie to keepe the lawe, hee needeth to make no scruple to transgresse the lawe, bicause the transgression is no sinne but only an incongruities. And so if this doctrine hee true men vvill not care a strawe for the Princes lawes. Rebelleiouse subiectes, murinous souldiours, stubborne children, crooked seruantes, may be disobediente by authoritie, bicause no lawe, nor commaundement can bynde them in conscience to loyall obedience. And then lawes lose their force, authoritie is not to be esteemed, rebellion and mutinie are allowed, the gapps

is open to all malefactours, all outrages are lawfull, because vvhether noe lawe binde-
 derh, noe sinne can bee committed, noe
 man is subiecte, euery man is lawlesse &
 as free as the kinge, subiecte to noe lawe
 nor authoritie of God or man. Vvhat se-
 curitie hath a Prince amongst such law-
 less subiects? how can he chuse but fea-
 re reuoke and rebellion of those, vvho are
 perswaded by religion, that noe lawe can
 bynde them in conscience to order and
 obedience? Is this religion like to bee of
 God vvvhich is so opposit to humaine au-
 thoritie vvvhich is of God; yea vvvhich also
 despoileth God of all authoritie to com-
 maund his creatures? If our noble Prince
 and graue Counsaylours in Ingland con-
 sidered vvell this doctrine, then certes the
 first Parlament they called, should be to
 banishe this lawless and licentious reli-
 gion, vvvhich bringeth lawes in contépte,
 Princes in daunger, and openeth the gapp
 to all outrages of malefactours.

*The fourth chapter sheweth how according to
 their doctrine noe Prince can relye on his sub-
 iects, no subiects on their Prince, nor on fellow
 subiects, and consequently all Societie, and ci-
 uil conuersation is taken away.*

MAn, as I haue already vppon ano-
 ther occasion declared, is of nature

bente and enclined vnto companie and conuersation in some Societie or other; vvhether if he be a Superiour he ruleth, if he bee an inferiour he is ruled and learneth to cōply vvith his fellowe subiects. And of these three parts consisteth ciuil conuention. For if the Prince rule not as he should doe, or the inferiour obey not his superiour or comply not vvith his fellowe subiecte as he ought to doe, gouernment degenerateth into tyrannie, obedience, turneth to rebellion, and conuersation to ciuill dissension. These three partes are maintained by one thinge, vvich is truste or cōfidence in one another. for seing that the Prince can not do all alone becau- se he must expecte aide and assistaunce of his subiects, hee shall neuer rule vvell vnlesse hee maye rely vppon the fidelitie and correspondence of his subiects. And if the subiect put not a confidence in his Superiour as in one that tendreth the cō- mon good of all, and particuler of euery one, he vvill neuer obey vvillingly nor rely on him securely, but shall euer liue in fea- re & distrust of him. And if one subiecte trust not another, euerie one shall liue in suspicion of another, and so mens vvords vvill be taken but for vvinde, promises cō- tractes, and bargaines vvill not hold assu- redly, frendship breaketh, familiaritie de-

cajeth, and conuersation is ruined. For
vvhoe vvill make bargaines, or strike a
league of frendship, or familiaritie, vvith
thē, on vvhoſe ſectecie, fidelitie, & other
correſpondence he hath not any proba-
ble aſſuraunce, bicauſe he putteth no truſt
nor confidence in them; rather hathe he
cauſe to fly all company and like a *muſci-*
opus, and hater of men, to liue in vvoods
& vvilderneſſ, then in tovvnes, cities, and
ſocieties. Nowv if the reformers doctrine,
vvhich teacheth that lawes bynde not in
conſcience, may goe for currāt, the three
partes of ciuil conuerſation are taken a-
vvay, & ſo Societies muſt breake vp, and
euerie one muſt liue alone like an Ana-
chorite or Heremite, bicauſe in company
is noe ſecuritie, vvhere according to this
doctrine, neither the Prince can rely on his
ſubiect, nor they on him, nor one ſubiect
on another. And to begin vvith the Prin-
ce vvhat confidence can he put in his ſub-
iects vvho are perſuaded in religion, that
neither his lawes can bynde them to obe-
dience, nor the lawe of God or nature
hinder them from rebellion, mutinie, or
other outrages? hath he not iuſte cauſe
thus to diſcourſe vvith him ſelfe? This
people is perſuaded by religion that no
lawv byndeth them in conſcience, & con-
ſequently they make no ſcruple nor cō-

science of Rebellion, for vvhether noe lawv
byndeth in cōscience, there no consciēce
is to be made: I must therefore stāde conti-
nually on my garde & rely vppō no subiects
fidelitie. And how shall I stāde on my gar-
de, vvhē euen my garde according to Cal-
uins opinion, is bound by no lawe, to be
true and faithfull vnto mee. And so he
shall liue alwayes in feare of his subiects.
And on the otherside, vvhether confidence
can the subiects haue in their Prince? For
if noe lawv bynde him in cōscience, he ha-
uing all in his ovvne hands, may vse vvhether
extorsion and tyrannie hee pleaseth. For
vvhether should vwithold him from it? feare
of god? God can not iustly punish vvhether
noe lawes bynde in conscience, and so he
is not to be feared? conscience? Vvhether no la-
we byndes, conscience needes to make
noe scruple. Vvhether then is not all lawfull
for y^e Prince vvhether he liketh? And so the
subiecte shall euer haue his Superiour in
suspicion. And vvhether good fellowship,
amitie, or conuersation can ther bee amo-
gest the subiectes, vvhether must needs by this
doctrine liue in a continuall feare and di-
struste of one another, because no man is
bound to keep touch and correspon-
dence vvhether another? For if lawes bynd
not, promises and contractes, not only in
lending and borrowng, buying and sel-

ling, but also in marying, are not of force to bynd our consciences, bicause they are but particuler lawes: or if they are more forcible in bynding then lawes, then according to Calvin, Christe is noe perfecte Redeemer, bicause he hath not freed vs from the bondage of promises, and bargaines, vvhich not vvith standing are noe lawes of Princes, but particuler lawes of particuler men, made betwixte man and man for more assured conuerlation. And so the vvife may iustly fear least her husband vvhen hee is vveary of her, or liketh better of another, may shake her of & diuorfe him selfe from her. For vvhy may hee not? If lawes of Princes bynde not in conscience, then the contracte of matrimonie, vvhich is but a particuler law, can take noe hold of conscience, and so by the libertie vvhich Calvin giueth him, vvhich is to be free in conscience frō all lawes, hee may leaue his vvife vvhen, and as ofte as hee vvill, and as often may hee take another. And if his vvife complaine that hee keepeth not promise vvith her; he may ansvver her easilie, that if he bee not bounde in conscience to keepe Gods lawe, hee is not bounde to keepe the lawe of matrimonie, vvhich is but a particuler lawe. And if shee replye that god also commaundeth vs to keepe this particuler

lawe and contracte, hee may tell her that hee confesseth it to bee true, but Calvin hath assured him that Christe hath freed him in conscience from all obligation of all lawes, vvhether they bee humaine or diuine, and loe hee is not bound to keepe the lawe of matrimonic, and therefore chalenging his libertie, he may leaue his vvife as lawfully, and as freely, as if he had neuer made her promise, bicause noe lawe, much more noe promise, is able to bynde in conscience. In like manner let merchauntes vvhose vse to lend mony or to sell of truste and credit, looke better about them, the herther to they haue doone. For if noe lawes binde in conscience, then contractes also binde not, and so their debtors may challenge the libertie vvhich Calvin hath giuen them, vvhich is not to bee bound in conscience to pay them a penye. Vvee must henceforthe also take heed not only of knowen theeues and murderers, but of them also that go for honest men, yea euen of our nearest and dearest freinds, for vvhats should vvith-hold them from doing vs a mischeefe, if noe law nether of God, nor man, nor nature, bynd them in conscience? And so the parentes may distruste their children, and the children their parentes, bicause according to Caluins opinion, the

the is not bound to the other nether by the lawe of God nor nature. The husband must liue allvvayes in ieaiousie of his vvife, and shee of him, bicause the lawe of matrimonie according to this opinion, bynds not one partie in conscience, to keepe touch vvith the other. And so by this doctrine noe man in any thing can truste on rely or another, but all must liue in feare ieaiousie and suspicion of others, and so they must forsake societies and flye to mountaines, and truste rather to beasts vvhome nature vvithholdeth from iniuries, then vnto men vvhome according to Caluins doctrine, noe lawe and consequently noe conscience stayeth or vvith holdeth from Mischeef. By this let the reader take a scantling of this doctrine, and tell me vvwhether it be like to be of God vvwhich is so opposit to all societies vvwhich his of God.



THE SEVENTH BOO-

KE CONTAINETH A SUR-
uey of the new doctrine concerning
manners, in vvhich it is declared how
by diuers of their opinions they open
the gappe vnto all vice.

*The first Chapter sheweth how the reformers
take away hope of heauen and feare of
hell, and consequently open the
gapp to all vice.*

TVV O E thinges ther are vvh
as firme and constaunte pillars
do vphold and susteine all co-
mon vvelthies from falling,
and præsere vvell ordered societies frō
dissoluing; to vvith, hope of reppard, and
feare of punishment. Hope like a spurre
pricketh forward, feare like a bridle re-
straineth, hope eggeth onppard vnto ver-
tue, feare pulleth backe from vice, hope
incites vs to obserue the law, feare ma-
kes vs feare to traigresse the law. Vvher-
fore Solon the graue law-giuer, vvas
vvont to saye, that payne and reppard are
the things, vvhich keepe all Societies in

away. And well in deed might he saye,
so, for take away hope of reward, and
men will be slouthfull and sluggish in the
exercise of vertue, and laudable actions,
and take away feare of punishment, &
the euil disposed will be as for ward in at-
tempting of thefts, murders, treasons,
treacheries, and whatsoeuer villanies.
These twoe things so necessarie in a co-
mon welth, Christe would not haue to
bee wanting in his Church, which is the
best ordered common wealth that euer
was on earth, and therefore he proposeth
vnto vs a heauen to hope for, and an hell
to feare; the one to stirre vs vp to all ver-
tuous actions, the other to deterre vs from
all vicked attempts. For although vertue
(as the Philosopher sayeth) be so amiable
and so befitting mans reasonable nature,
that ifther were noe heauē nor noe other
reward of vertue, but vertue, yet wee
should imbrace it for it selfe, and liue
chastly for the loue of chastitie, iustly for
the loue of iustice, and temperately for
the loue of temperancie; and although
vice be a thing so detestable, filthie, abo-
minable, and repugnant to the reasona-
ble parte of man, that if ther were noe hell
nor punishment for it, yet wee should de-
test it for it selfe, and fly it for the disho-
nestie which it implyeth: yet on the one

Th. 1. 2. 4. m.
art. 2.

side, because vertue is repugnant to sensuality and placed amidst many difficulties, like a rose amongst thornes, man would neuer longe liue vertuously, if there were no other reward for vertuous actions, then vertues honestie; and on the other side vice is so pleasing to sensuality, and so sutable to our corrupt nature, that if ther were no other punishment to deterre men from it then the dishonestie, vvhich is iayned vvith it, few or none would flye and escheue it. Vvherfore God hath proposed a heauen to allure vs to vertue, and a helle to deterre and scarre vs from vice: Come (sayeth Christe to the good, vvwhose reward is heauen) *ye blessed of my father enioye the Kingdome prepared for you from the beginning of the vvorld: And in terrible vvords he thundreth out the sentence against the reprobate vvhole punishment is the fier of hell: departe from me ye accursed into everlasting fier vvvhich is prepared for the devil and his angells.* And that this heauen and the hope of it may the more forcibly moue to good life and obseruation of the commaundementes, the holy Scripture setteth it forth vvith all the gloriouse titles in the vvorld, and euen vvith the names of those things vvvhich men moste desire: If you desire life, hea-
uen

*Mat. 23.**Ibidem.*

uen is called *eternall life*. If you couet re- *1o. 6. & 10.*
 ste, heauen is a repose after labour. It light *Apoc. 2.*
 be gratefull, heauen is a perpetual light *Sap. 18.*
 shining in the faces of the Saints. It ma- *Apoc. 22.*
 riadg^e like you, heauen is a perpetual ma- *Luz. 124*
 riadg^e. If pleasure please you, heauen is a *Psal. 115.*
 riuer of pleasure. If banquetting be thy
 desire, heauen is a Supper and a great sup-
 per, vvhere vvith Angells vvee shall by
 fruition and clear vision satiate our selues *Luz. 102*
 in feeding vppon the diuinitie: If home
 be gratefull vnto the, heauen is thy coun- *Psal. 136.*
 tric, frō vvhēce accordig to thy soule thou
 fetchest thy race & origin, and vvether
 thou trauelest so longe as in this vvorld
 thou liuest, vv^{ch} is but a vvaye or Inne, noe
 home nor māshō place. If a Paradise vhole
 name importeth a place of all honest plea-
 sure & felicitie delighteth, heauē is called
 so, & vvas by christ him selfe promised to *Luz. 21.*
 y^e good theef by no other name. Breefly if
 thou desire a revvard of all thy paines and *Act. 26.*
 trauels, heauen is the common vvage of
 all Gods seruautes, a gole to runne at, & *1. Cor. 9.*
 a crowne to fight for. In like mānner to
 make vs to refrain from sinne for feare of
 hell, holy Scripture giues hell very terri- *Vide Bel. 16.*
 ble names, and paints it forthe in terrible *1. 4. de Chri-*
 formes. It is called in Greeke and Latin *Ro. 2. 10. &*
 by names vvwhich signifie a louve & deepe *Aniborem*
 place vnder the ground, in Hebreuve by *Resoluit. 211.*
21. 41. p. 1.

a name vvhich signifieth a great goulfe.

Is. 11. 14.

The Prophet Malachie calles it a fornace,
for the kindling of vvhich the vvhicked

Apo. 14. 21.

must be the strau and fevvel. S. Ihon cal-
les it the lake of Gods ire, bicause y^e anger

of God is as it vvere all gathered to that
place, and there especially is manifested in

those exceeding torments, yea he termes
it also a standing poole replenished vwith

Deut. 32.

fier and Brimston. Christe him selfe giues
it the name of *outward Darkenes* where

Is. 10.

shalbe weeping and gnashing of teeth. Iob
saieth that in that place is *noe order* but sem-

piternall horroure. And vvhyy dothe scrip-
ture so liuely set forthe these tūvo things,

heauen and hell, but bicause God the au-
tour of scripture, vwould haue vs hope

for the one and feare the other, knowing
that nothings beareth greater sway in y^e

rule and good discipline of a cōmon vel-
the, then hope of reuward and feare of

punishment. For if the hope of tempo-
rall honours, fame, & riches giueth such

courage to the harts of men, that they
vwill runne thoroughe fier and vvater for

the attaining of the same; howe shall the
hope of heauē and the immortall crow-

nes vvhich there are layed vp for vs in
store, incite vs and egge vs for vvard vn-

to all laudable actions. If Mutius could
haue the courage to holde his hande in

the fier for hope of temporall renouune
and glorie for such fortitude: vvhath fiers
and vvaters, heat and cold, I shall not a
Christian armed vvith hope of heauen,
bee able to endure couragiously? Shall
the souldiour runne thoroughe the pi-
kes and passe by the cannon mouthe, for
hope of a spoile or victorie, and I shall not
Christians deuoure all difficulties for ho-
pe of heauen? And looke how much
hope eggeth for vvard to laudable actiōs,
soe much and no less dothe feare restray-
ne vs from euil, and is no lesse necessarie
to bridle the licentious, then hope to a-
nimate the vertuose. Vvherefore the
ancients so esteemed feare that the citie
of Spartha made it a God and dedicated
a Temple vnto it, as to the preseruer of
their common vvelthe. But bicause there
are diuers kindes of feare it shalbe ne-
cessarie to distinguish them, that vvee
may see vvwhich is that feare vvwhich is so
commendable. First therfore there is a
vvordly and humaine feare, vvwhich is con-
ceued for some temporall euil, or humai-
ne respecte. and this sometymes is good
and sometimes also bad. As for example,
if for feare of the princes displeasure or
torment, or deathe vvwhich hee threatene-
the vvce offende God in transgressing
his law, or doing against our conscience,

*Deut. 10.**9. 20.**Rom. 13.**Th. 2. 13. 9. 19.**Psal. 111.*

this feare is euil and no lesse euil then the sinne of vvhich it is the cause. This feare made saint Peter to deny his master: vvhich also our Saviour forbiddeth saying: feare not them vvhich kill the body, that is offend not God for feare of them that can only kill the body, but rather feare God vvhich can cast bothe body and soule into the fier of hell. But if for feare of the magistrate vvee abstaine from sinne, this feare is not euil, and therefore S. Paule bids vs feare the magistrate, because (sayeth hee) not vvithout cause he carryeth the sword, because he is the minister of God. The second feare is called a reuerentiall feare vvhich proceedeth from a highe conceite of the diuine maiestie, and remaineth (as David sayeth) and that for euer also, euen in the blessed. For althoughe they be assured that they shall neuer suffer any euil and therefore feare no euil at Gods hands; yet vvhenever they behold the soueraigne Maiestie of God, vvhich punisheth the damned, and could annihilate the blessed if hee vould, they conceue a great reuerence, vvhich is called reuerentiall feare, much like as childre vvhich are assured that their father vwill not touch them, yet conceue a reuerentiall feare at the very sight of him especially if they see him in harpe and seuer

vwith his seruantes. The third feare is called filial or childrens feare, vvhich maketh vs afrayed to sinne, not for feare of punishment, but for feare of offending, and this feare they haue vvhoe thoghe they vvere sure neuer to suffer punishment, nether in this life nor the nexte, yet vwould not commit a sinne bicause it is an offence of God: vvhich feare is called filial, bicause good children are afrayed to do any thing vvhich shall offend their parentes, thoghe they vvere sure they should not be punished. Of vvhich feare saint Austin discoursing saierh, that other- *in Psal. 118.* vwise dothe the adulteresse feare her husband, other vwise the chaste Spouse: she feareth least he come and punish, but the other feareth least hee be offended and forsake her. The fourth is called seruile feare vvhich maketh vs to absteine from sinne for feare of hell and damnation: vvhich is called seruile, bicause it is proper to seruantes to do their dutie for feare of punishment. and this feare in expresse termes the reformers condemne as I shall relate: the other feares their doctrine disalloweth. But least I may seeme to charge them vwith more then they say, I vwill make them speake in their ovne vwordes their opinion of hope and feare. And *1. 1. Inst. c. 13.* first of Hope Calvin sayeth plainly, that *4. 1.*

*in Antid.
Jes. 6.**Can. 11.**a. 6. apud
Ross. & ser. 3.
penitent.*

God is not delighted vvith that obedien-
ce vvhich the hope of revvard in heauen
beareth out of vs : for God sayeth hee, loue-
the a chearfull giuer and forbiddeth any thing to
be giuen as it vv ere of heauinesse or necessitie.
So that according to Caluin, it is sinne to
giue almes or to fulfill the commaunde-
ments for hope of revvard in heauen. But
Caluins reason is as bad as his doctrine.
For hee proueth it to bee vnlavvfull to
bee obedient to God for hope of revvard,
bicause that is to giue God his deue
vvith heauines : and yet vvee see that ho-
pe is so farre frō making vs to do thinges
heauilie, and vvith an euil vvill, that it en-
courageth vs, and pricketh vs forvvard
vvith a vvilling mynde, as is all ready pro-
ued & experience maye vv itnesse. And as
for feare of hell, Luther cōdemnes it euen
vnto hell, saying that it maketh a man an
hypocrite and a greater sinner. And as cō-
cerning the other kindes of feare, their
doctrine in a manner abolis heth them all.
They affirme as is before mentioned that
noe lawes bynde in conscience: vv hence
follovv these conclusions. First that ne-
ther Princes nor Iudges haue authoritie
to condemne vs to any paine, as is before
proued, bicause vvhere noe lawe byndes
noe prince can iustly punish the trans-
gression. And so humane feare is taken

away. Secondly this doctrine aboliseth all filial feare: for vvhether no lawe byndes in conscience, noe sinne can be committed, and so vvee need not to feare theftes and murders for feare of offending God, bicause vvhether noe sinne is, no offence is to be feared. Reuerentiall feare also they abandone, bicause as is before proued, in denying lawes to bynde they take away all authoritie euen from God, and vvhether noe authoritie is, no reuerence is due. As for seruile feare, they condemne it in expresse termes. And Luthers vvordes vvee haue harde already: let vs heare also Calvin speake. Hee affirmeth that a sinner can not bee iuste, vnlesse hee beleue assuredly that hee is elect, prædestinate and vndoubtedly to be saued: vvhen hee follovveth that noe man must feare hell, yet that noe man can feare hell, and re-
 taine his faith. For if hee bee by faith cocke-sure of Saluation, hee can not feare hell and damnation, bicause hee is as assured of escaping hell as of attaining heauen, and noe man can feare that euill vvvhich hee is assured to escape. As for example noe man feareth least the heauens falle vppon him. Or if Calvin feare hell, hee looseth his faith, bicause hee is not assured to escape hell and to attaine to heauen. And bicause Calvin saue vvell

1. 1. in 2. c. 26.
 5. 6. 7. 8.

§. 2.

*Hom. 22. in
Mat. quare.*

enough that feare of hell is taken away by this his doctrine: hee checketh saint Gregorie the great, saying that he teacheth pestilently vwhen hee sayeth in a certain homelie, that *vve knowe only our calling but are vncertain of our election:* vwhereby (sayeth Caluin) he moueth all men to feare and trembling; bicause vve knowe vwhat vve bee to day, but vwhat vve shalbe vve knowe not. Luther also as hee holdes the same opinion of assurednes of saluation, so he biddes vs to take heed least vve feare hell or iudgemēt, bicause that vvere to loose our faithe. These are his vvords: *Vwherefore if thou be a sinner as verily vve all are, do not propose vnto thy selfe Christe as a iudge in a rayn-bowve, for then thou vvilt be a frayed and dispaire, but apprehend the definition of Christe, that hee is noe exactour of the lawve, but a propitiour.* So that Luther thinks that Christe vvill exacte noe lawve at the handes of a faithfull man and therfore he needeth not to feare hell, in vvwhich transgressours of the lawve are punished. Vwherefore as they take away all hope of revvard, so they take away all feare and especially the feare of hell, vvwhich is the greatest bridle that is, to restraine men from sinne. But first I vvill aske the vvhy scripture setteth forthe heauen and hell vvith suches names and titles if it bee a sin.

*in th. 2. col.
ad Gal.*

ne to hope for the one, or to feare the other? Truly if it bee sinne, the hathe God in setting forth the heauen and hell so liuely, layed baytes to catche vs, and to allure vs to sinne. And vvhy then dothe scripture in so many places commaund vs to hope and to feare? And howe are those twoe thinges vnlawfull, vvhich are so necessarie in all common vvethes? Vvhy maye the plovghman trauell all the daye in hope of his vvage, the husbandman sowve his seed in hope of a haruest, the souldiour follovve the vvarres in hope of a spoile, and yet a Christian man maye not fulfill the commaundementes in hope of a revvard in heauen? For if it bee lawfull to hope for heauen, vvhy it is not lawfull also to giue almes in hope of heauen, as David inclined his harte to *keepe the lawve Psal 112.* for revvard and retributiō? They ansvver that vve must serue God purely for his loue & glorie, but not for revvard. True, that must bee the principall ende, but yet thence it follovveth not, but that vvee may also serue for revvard, as for a lecondarie ende and motiue. But say they, he that serueth for revvard, vvould not serue god if revvard vv ere not, vv hich argueth an euil mynde. I ansvvere that all men are not so affected. And if hope of heauen bee of that force as to moue the to keepe the

lawe, vvhhy may it not also bee sufficient to moue them to lay aside that euill affection, vvhich is also against the lawe? In like manner if I may lawfully feare death and other euilles of the body, vvhhy may I not feare hell vvhich is the greatest punishment that is bothe of soule and body? and if I may feare hell vvhhy maye I not absteine from sinne or fullfill the lawe, for feare of hell? They saye, the reason is, bicause he that fullfilleth the lawe for feare of hell, vould sinne vwith all his harte if hell vwere not. bee it so: yet this argueth the feare to bee good rather then euill, bicause it is a cause vvhyy vvee absteine at least from the out vvard acte of sinne, and if the mynde bee euill disposed, that proceedeth not from the fear of hell, but from an euill disposition. Yea if feare of hell bee sufficient to keep vs from the acte of sinne, it is sufficient also to restraine vs from the euill desire of the mynde, bicause against that also hell is prepared. And in this is a plaine differēce betvvixte feare of hell and temporall punishments: bicause Princes by temporall paines punish only the outwarde acte, of vvhich only they can iudge; and therefore the theefe may absteine from theste for feare of hanging, and yet haue an inwarde desire to steale: but God punisheth in hell not only

the outyward acte, but also the inuward affection and desire of sinne, and therefore, if feare of hell keep a man from theſe, it vwill reſtraine him alſo from the deſire. And conſequently feare of hell can not bee ill, but rather good, vvhich is no cauſe of ill, but rather a cauſe vvhy vvee abſteine from euill. and althoughe ſome peradventure yea and vvithout peradventure vvould ſinne and neglegte the commandemētes if hope of heauen and fear of hell vv ere not, yet that is noe argument that ther in they ſinne, if they haue noe preſent il affectiō or conſent to ſinne; For ſo many vvould ſinne if they ſhould liue longer, or if they had this or that occaſion, or if God gaue them not this and that grace, and yet, that they vvould ſinne, is noe ſinne, if they haue noe preſent affection or deſire to ſinne. Yea this is an argument that hope of heauen and feare of hell are vverye laudable and good, bi- cauſe they are bridles to reſtraine men from ſinning. Vvherfore to dravve neare a concluſion, vvhich is that our Reformers in taking avvay hope of heauen and feare of hell, open the gappe to all vice: I reporte mee vnto the indifferente reader howe the Church is like to flouriſhe in vertue vvithout hope of heauen, and feare of hell, ſeing that as is proued, noe com-

mon welthe can enioy temporall and ciuill peace and discipline without them, Take a way hope of heauen, and take away prayer, almes deeds, erecting of Churches, founding of Colleges and hospitalles; then fasting and penance, workes of iustice, mercy and charitie, will decay; in breefe men will bee negligent and slouthfull in all exercise of vertue and obseruation of the lawe. For who will runne that sees no goal? who will fight that hopes for no victorie? who will worke that looks for no reward. I know that the very loue of God, yea of vertue should moue vs to good, but yet so dull we are, and so backward, that these motives litle moue vs, and so naturall vnto vs, it is to be moued with hope of reward, that if men hoped not for heauen, few would strue to ouercome their passions, and the difficultie in exercise of vertue, and obseruation of the commaundementes. Like wise if feare bee the keeper, præsauer, and conseruer of all common welthes, howe shall we imagin that the Church of God can stand without it? I graunte that sinne is so foule a thinge that euen for the hatred of sinne, wee should abandone sinne, but seeing that sinne is so agreeable to our corrupt nature, and neuer appeareth in the

ovvne likenes , but is allvvayes masked and disguised vvith a shevv of commoditie , pleasure or profit ; fewve ther are vvho vvould abstaine from sinne for the turpitude therof & dishonestie vvwhich it implyethe. For vvhat should restraine a man from sinne ? shame of the vvorld ? I suppose he hath a secret place. Feare of temporall punishment , I suppose the fault bee vnknovven ? Feare of God ? Vvho vvill feare God that feares not the hell, vvwhich hee hath prepared ? Vvherfore if notvvithstanding the hope of heauen and feare of hell (vvwhich for all Caluins heresie possesseth the hartes of moste men) yet so fewv liue vprightly and so many go avvrye , vvhat vvould they do, if hope of heauen, and fear of hell vvwere quite rooted out of their myndes ? Truly the narrowv path of vertue vvould bee ouergrovne vvith vveeds, for vvante of treading , and the broad vvay of vice vvould become so smothe , that none vvould imbrace vertue, all vvould tumble headlonge into the depthe of vice , and pleasure: and so the vvay to vertue vvould bee hedged vp , and the gate and vvay to vice vvould allvvayes lie open , heauen vvould be a place inaccessible, and hell our common home.

Satan the common enemy of mankind, knowing how easily he might entise and allure vs to sinne (to vvhich thing his mallicious mynde is allv vayed bente and enclined) if hee could persvade the v world, that only faith sufficeth for mans iustification, hath longe since gone about to beate this doctrine into our heades, & to bewitch our vnderstandings vwith it. And bicause hee knoweth that v when he speaketh in is ov vne person and likenes he findeth litle audience he hath gone about and that even in the Apostles tyme, by certaine of his ministers vvho vvent vnder the name of Christians, to intrude vpon vs this his pestilent doctrine. For they not vnderstanding (as saint Peter sayeth) vvhat saint Paule sayed, vvould make him speake as fooles make belles to sound, to vvith as they imagined, and so avouched that only faith vvas sufficient to iustificatio and saluation, and that saint Paule so vvarranted vs. Vvherfore saint Austine affirmeth that saint Peter, saint Ihon; and saint Iames, and saint Iude also, vvrote their Epistles to refell & refute this heresie, and

2. Pet. 1.

1. de fide &
operibus.

to expound saint Paules meaning. After these companions, Simon Magus imbraced the same opinion, and after him Eunomius, vvhobragged that the faithe vvhich they preached vvas sufficient to saue their follovers, vvhatsinnes soeuer they committed. This damnable heresie longe since dead in the myndes of men, and buried also in hell, Luther not by miracle but meare madnes, hath called to life againe: vvhoin diuers places affirmeth that only faith iustifieth, before, & vwith-
ar. 10. 11. 1. de
Christiana
libertate.
com. in 2. 2.
Gal.
out charitie and good vvorkes. And because he sawv that in thus saying, he seemed to open the gappe to all vvickednes, he addeth another heresie, to vvith, that true faithe and good vvorkes can not be seuered, & therefore (sayeth hee) although only faithe iustifie, yet that argueth not that good vvorkes are not necessary, because a true faith allvvayes bringeth vwith it good vvorkes. Calvin ioyneth vwith
1. 3. c. 14. §. 17.
c. 18. §. 8.
Luther in this opinion, affirming that faith the only iustifieth, and that good vvorkes are only signes and effectes of this faithe. Yea Luther & hee bothe, auouch as shalbe aftervvards declared, that good vvorkes are so farre from iustifying, that they are all mortall sinnes, and by faythe only obteyne this fauour of God, as not to be reputed nor imputed to the faithfull mā.

And this faithe (saith Calvin) iustifieth not as a vvorke of ours, bicause vvhatsouer proceedeth from our corrupt nature he counteth sinne, but as it is an instrument by vvhich vvee apprehend Christes iustice, and so applye it to our selues, & make it so our ovvne, that noe sinne is imputed vnto vs. These are his vvords: *The power of iustifying, vvhich faith hath, consisteth not in the vvorthines of the vvorke: our iustification standeth vppon the only mercie of God, and the deservuing or merit of Christe, vvhich iustification vvhenever faith taketh hold on, it is sayed to iustifie.* So that faith also according to Calvin, is a sinne, bicause it is a kinde of vvorke of ours, yet it iustifieth, bicause it apprehendeth Christes iustice, and so by a sinne as by an instrument vvhich apprehendeth Christes iustice, vvee are made or rather reputed iuste. But before I come to inferre my intended cōclusion out of this doctrine, I vvilbee so bold as to aske them, vvhether they read in Scripture that only faithe iustifieth? Saint Paule (saye they) affirmeth *that a man is iustified by faithe*; True, but he sayeth not by only faithe, nether dothe any place of Scripture auouch so much. Vvherfore Luther seing that this place vvas not plaine enoughe to proue, that only faith iustifieth; in his Germaine translation, he foysted in (only) into the
 texte,

§. 1.

Rom. 8.

texte, making sainct Paule to say: *vvee thinke a man to be iustified by faithe only.* And being warned of this his corruptiō of scripture by a certaine freind of his, he answered that that vvas the meaning: vvherin yet hee shewed him selfe a false translator vvwhose office is to translate faithfully as the vvords lye, and not as hee vvould haue them interpreted, for that is the office of an interpretour; and if this be lawfull for Luther, hereriques haue scope enoughe to make scriptures speake as they vvill imagin that they should speake. But Luther vvill say that sainct Paule sayeth that a man is iustified by fayeth, and not by the vvorkes of the lawe, vvwhich is all one as if hee had sayed, that a man is iustified by faithe only, and not by good vvorkes. But to this I answer that if sainct Paule had sayed, that a man is iuste by faithe and not by vvorkes, adding noe more, then Luther had had some argument, but hee sayeth not soe, but only, that a man is iuste by faistes and not by the vvorkes of the lawe, excluding only the Iudaicall sacramentes and ceremonies, vvwhich he calleth vvorkes of the lawe. and vvhen in other places he excludeth vvorkes, he meaneth the selfe same vvorkes, or else those vvorkes vvwhich proceed not from faithe and

*In Resp. ad
duos art. ad
amicum.*

*Ex Bel 10. 2.
l. 1. de iustific.
c. 16.*

*Rom. 8.
Gal. 3. 2.*

Gal. 3.

1. Cor. 13.

Rom 8.
Psal. 53.

Psal. 111.

grace, such as were the workes of the gentils. Neither is faith sayed to iustifie, because that only iustifieth, but because it is the beginning, and ground worke of iustification, or because it concurrerh to iustification, or because by that faith which iustifieth, is vnderstood, not a naked faith, but a faith ioyned with charitie and good workes, such as saint Paul speaketh of, when writing to the Galathians, hee excludeth the workes of the lawe, saying that *in Christe Iesu neither Circumcision is of any worth, nor the Prepuce, but faith which worketh by charitie*. Wherefore saint Paul is so farre from thinking that only faith iustifieth, that hee avoucheth that if hee had all the faith in the world and so great a faith that hee could moue mountaines, yet if hee had not charitie hee were nothing. And if Luther and Calvin because scripture sometymes sayeth that faith iustifieth, will therefore inferre, that faith only iustifieth; then because scripture sayeth that *by hope we are saved* and that *blessed is the man that hopeth in God*, I will inferre that only hope iustifieth; and because scripture also affirmeth that *the man is happy that feareth our lord*, I will conclude that feare only iustifieth. Or if they will answer that hope and feare are sayed to iustifie and to make man happy, because

they concurre to iustification and happi-
 nes, the same I vwill say of faithe, to wit
 that it is sayed to iustifie, not bicause it
 only iustifieth, but bicause vwith charitie
 it concurre to our iustification. For to
 charitie allso is attributed our iustifica-
 tion, and more then vnto faith. For as
 Christe told saincte Marie Magdalen,
 that her sayeth had saued her, so he sayed
 that *many sinnes were forgiven her bicause she* *Luk. 7.*
loued much: and Scripture attributeth tho-
 se effects to charitie vvhich are necessa-
 rilie linked vwith iustification. As for ex-
 ample, charitie is called *the fullnes of the lawe.* *Gal. 3.*
the end of the lawe, the obseruation of *Rom. 13. Col.*
the lawe, and the bond or knot of perfection. *1. 1. Tim. 1.*
 Charitie also is sayed to make vs children
 of God, by it the holy ghost is sayed to be diffu- *1. 16. 1. Rom.*
 sed in our hartes, charitie is sayed to hide and *1. 1. 1. Tim. 1.*
 couer our sinnes, and to make God to dwell in *1. 6.*
 our hartes. Sainct Ihon pronounceth bol-
 dly that vwho *louerh his brother by charitie is* *1. 16. 1.*
in the light, and that vvee are translated from
 the darkenes, that is of sinne, to the light, that
 is of iustification, bicause vvee loue our bre-
 therne: yea hee sayeth that *vwho esener loueth* *1. 16. 1.*
not rematnerh in deathe. And againe *enerie one* *1. 3.*
that loueth is borne of God. By vvhich it is
 plaine that ether charitie is allvwayes ioy-
 ned vwith the grace of iustification (as S.
 Thomas sayeth) or that it is all one vwith *1. 16. 1. 1. 6.*

3. Cor. 13. 2.
Our. ibidem.

Supra.

1. Cor. 13.

1. Cor. 13.

1. Cor. 13.
ibidem.

1. Cor. 13. 25.

the sayed grace, as others saye, and so is
 the formall cause of iustification; and
 then faith only concurrerhe as a disposi-
 tion, as hope also and feare doe. At least
 hece it followveth that only faith iustifieth
 not, bicause hee that hath not Charitie as
 saint Ihon sayeth remaineth in death, and
 if a man haue all the fayth in the vworld
 (as saint Paule sayeth) vvithout charitie
 hee is so farre from being iuste that he is
 nothing and no body. Novv vvheras
 they saye that faithe only iustifieth, but
 not vvithout charitie and good vvorkes,
 bicause it can not bee vvithout them, it
 is another absurde heresie. For saint Pau-
 le vvhen hee sayeth, that if he had all the
 faythe in the vworld, and yet haue no cha-
 ritie, hee is nothing, supposeth that faithe
 may be separated from charitie. And S.
 Iames supposing that it may be vvithout
 good vvorkes, sayeth that, *faihe vvithout
 good vvorkes is dead*, and diuers parables as
 of the corne, and cockle in the same bar-
 ne, of good, and bad fishes in the same
 nette, of good, and bad gестes at the same
 supper, yea of the sheep, and goates also,
 argeve that men maye bee in the Chur-
 che by faithe, and yet be badde Christians
 for vvant of charitie and good vvorkes
 vvwhich the good Christians haue. Yea rea-
 son teacheth that it is one thing to belee-

ue and to knowv our dutie by faith, and another thing to doe our dutie. Yea if there were no other argument, then the euil life of Lutheranes and Caluinistes, vvho bragge that they haue true faith, and yet liue most viciously, it vvould conuince them that faith (if there bee any in them) may bee seuered from good vvorkes, and ioyned vvith euil. But to come to a conclusion, if faith only iustifie then it follovveth that the gappe is opened vnto all vice and villanie. For vvhen they come to the definition of this faith vvhich only iustifieth, they say that it is an assuraunce ^{Supra.} by vvhich vvee are fully perswaded that Christes iustice is ours, by vv^{ch} faith, also they saye, Christes iustice is so applyed vnto vs, that it is ours and couereth our sinnes, and maketh vs appear iuste in the sight of God. Out of vvhich doctrine I deduce this argumente. If faith only iustifie then if vvee retaine that faith, though vve commit all the villanies in the vvorlde, they can not hurte vs, bicause so longe as vvee hold that faith vvee are iuste, and so the gappe is opened to all vice. For if a man bee once perswaded, that faith only iustifieth, and that this faith is noe other thinge but an apprehension that Christes iustice is ours, if hee perswade him selfe that Christes iustice is his (as

hee must, bicause Calvin and Luther affirme that every man must beleene so if hee yvilbe a Christian) then needs hee only care to retaine that faithe and apprehension. For if that only iustifie, then retaining that, hee is assured that he is still iuste, though hee commit all the sinnes in the yworld, and so by this doctrine he harhe good leaue to sinne. And for more confirmation of this argument it must be noted, that Luther and Calvin affirme that Christes iustice is the iustice of all men, and that if all men bee not iuste by it, the reason is bicause by faithe they doe not apprehend it, if then the greatest sinner in the yworld do vppon a sodaine apprehend that Christes iustice is his then is, hee justified wwithout any other pœnaunce from all his former sinnes, and if hee holde faste this apprehension hee need not care for amendement of life, but hee may launce into a Sea of sinne and iniquitie, and neuer feare drovving, bicause vvhi- lest he apprehendeth Christes iustice to bee his, he is iuste in the sight of God euen then vvhen hee is in the acte of sinne, and so as Luther sayeth, he neede not respecte vvhat hee him selfe hathe doone or dothe, but vvhat Christe hathe doone, bicause sayeth Luther, faithe respecteth

*Comment 2.
E. 2. Gal.*

not vvh^t I haue done, vvh^t I haue sinned,
 vvh^t I haue deserued, but vvh^t Christe hath
 doone and deserued: vvh^{ch} is to loole the bridle
 to all vice. Bicause if vvee respecte only
 vvh^t Christe hath doone, vvee need
 not care vvh^t vvee our selues doe. Where-
 fore althoughe Luther some tymes for
 very shame of the vvorlde, affirmeth that
 good vvorkes are necessarie, and that
 true faithe can not be vvithout them, yet
 bicause he seeth that in thus saying hee
 speaketh vvith noe consequence; some-
 tymes he graunteth in plaine vvordes
 the conclusion vv^hich I haue inferred, to
 vv^{it} that if faithe only iustificieth, good
 vvorkes are not necessarie, and euill vvor-
 kes are not to be feared: These are his *inc. 2. Cal.*
 vvordes vv^hich shalbe my conclusion: *Sola*
fides Christi necessaria est ad salutem, cetera om-
nia liberrima, neque praecepta amplius neque pro-
hibita: Only the faith of Christe (to vv^{it} that
Christs iustice is ours) is necessarie vnto sal-
uation, all other thinges are moste free, nether
commaunded, any more, nor prohibited. So that
 if a man belecue that Christs iustice is his,
 he needeth not to care for fulfilling the
 commaundements, bicause nothing is
 commaunded, nether need he to feare
 fornications, adulteries, murders, and
 such like treacheries, for none of all these
 villanies are forbidden him. But let the in-

different reader be iudge vvhether this doctrine be of God or the deuill, vvhich so fauoureth the sinne vvhich God forbiddeth and the deuill alloweth, and vvhether that this faith of theirs be like to be our iustification, vvhich loseth the bridle to all licentious liuing.

The third Chapter sheweth how Calvin and Luther in assuring men by an assured faith of election, remission of sinnes, iustice, and perseverance in the same, loose the bridle vnto all iniquitie.

All is not gold that glisters as the common prouerb vwill vvitnesse, and all is not true that seemeth true, as the Philosopher dothe tell vs, bicause (sayeth hee) many falsities many tymes are more plausible and probable, then truthe and verities. And not to goe farre for an example; to saye vwith Luther and Calvin that by faith vve are assured of our Saluation, & acertaind that Christes iustice is ours, and that consequently vvhatever our own life bee, vve may boldly relye on him as Children on their father crying *Abba Pater*, bicause by his iustice and not by our own, vve must looke for saluation; hath a goodly shev and lustre, and seemeth a doctrine moste pious and plausible, but vvhosoever examineth the same

Thall finde that this is the doctrine especially vvhich lullesh men a sleep in all impietie, and like poppie-seed or cold poison, casteth them into such a deepe and dead Lethargie, that they heare noe clamours, and feelee noe remorses of conscience. Martin Luther in a certain booke vvhich he made of the vvorke of the first commaundement, preferreth faith as the principall vvorship of God, and defineth it to be an assured confidence, and confident assuraunce, by vvhich vve are assured that vve are iuste. And in another place thus he pronounceth: *Crede eum tibi fore salutem & misericordiam, & ita eris sine dubio: beleeue that Christe vvill be thy saluation and mercie, and so it shalbe undoubtedly.* See vvhata compendious and neere vvay to heauen Luther hath found out. If you be clogged vvith all the sinnes in the vvorld, beleeue that you are iuste (vvhich is easie to doe) and that you shalbe saued, and then undoubtely, Luthers soule for yours, you shalbe saued; and bicause so longe as you beleeue that you are iuste, you are in deed iuste, you can not bee damned so longe as you can beleeue, how ill soeuer you lue in the meã tyme. Vvherfore the same Luther auoucheth that a Christian man is so ritche and on so sure a ground, that hee can not damne him selte though hee

Comment in
2. Gal.

l. de captiuitate
Babil.

would, vnles hee vwill not beleeeue; and
 vvhat must he beleeeue? that hee is iuste,
 or that he shall bee saued. These are his
 vvordes *Tam diues est homo Christianus ut se
 damnare non poterit quantumvis velit, nisi sola
 incredulitate.* So ricke is a Christian man that he
 can not damne him selfe though he would, but
 only by incredulitie. And vvhat is the incre-
 dulitie vvhich only damneth him? Not
 incredulitie of the Incarnation, Trinitie,
 Passion, or Resurrection; but of his owne
 Saluation. So that liue he how ill soeuer
 he vvill, and be hee neuer so incredulous
 in the articles of his beleefe, yet if hee be-
 leeeue that hee shall be saued, it shall be soe.
 And beleeeue hee the mysteries of our
 faithe neuer so firmly, liue hee neuer so
 regularly, yet if hee feare his owne Sal-
 uation hee shall be damned, bicause only
 this assured faithe of saluation saueth, and
 only vvante of this saythe damneth, if Lu-
 ther may bee beleeeued. Calvin in this do-
 ctine subscribeth to Luther and shaketh
 hands very freindly, these are his vvordes
 l. 2. inst. c. 2 §. 7. *Vve shall haue a perfecte definition of faithe
 vve saye that it is a stedfaste and assured know-
 ledg of Gods vvill towards vs. And this on-
 assured know ledge of Saluatiō and good
 good vvill towards vs, he calleth the iu-
 stifying faithe: for (saith he) the vngodly
 may beleeeue that ther is a God, and the*

the Historie of the gholpel or other partes of Scripture are true, But this is but an *S. 10.*
 image or shadow of faith, not vorthy the name of faith; but ther is none truly faithfull but *S. 16.*
 he that being perswaded vwith a sound assurednes that God is his mercifull and louing father, dothe promise him selfe all thinges vppon trust of Gods goodnes. And althaughe (sayeth Caluin) vve see Gods good vwill to vwardes us a farre *S. 18.*
 of, yet vwith so sure light, that vvee know vve vvee are not deceiued. At lenghte to make the matter yet more sure, he concludeth that vve are not only sure of presente iustice and fauoure, but also of tuture, and so are sure that vvee shall not be damned. These are his vvords. It is against order to *ibidem.*
 limit the assurednes of faith to a moment of tyme, whose propertie is to passe beyond the spaces of this life, and to extend farther to immortalitie to come. So that according to Caluin, beleeue you the Trinitie, Incarnation, Passion, deathe and Resurrectiō of Christe neuert so firmly, yet if you beleeue not vndoubtedly that you are iuste and shall remaine iuste to the end, that God not only for the present tyme fauouret you, but also vwill fauour you to the end, you can not be saued: and if you beleeue only that you are iuste, and shall remayne iuste & at lengthe shall be also vndoubtedly saued, Caluins soule for yours, you can not

be damned. And how can Calvin assure him selfe or vs, that wee are iuste and shalbe iuste? hath hee had any speciall reuelation? noe. but sayth hee I am warranted out of Scripture that Christes iustice is ours, and so if I will beleue vndoubtedly that it is myne, & will be myne, then am I sure that I am iuste, and shalbe iuste, and can not fall *so longe as I kepe this standing*. Against this phantasticall faith of theirs, I might bring many argumentes, but that, as in other matters, so in this, I couet to bee shorte. First if this faith of theirs be so necessarie, how cometh it to passe that Christe neuer exacted it of them vvhom he cured? For it is an opinion of some fathers and diuines, that vvhom soeuer Christ cured in body, he healed also and iustified in soule. Vwhen hee cured the blind men that came vnto him, hee exacted faith of them, and asked them vvhether they beleued; vvhether not vvhether they beleued that they were iuste or elect, but vvhether they beleued, that hee could restore the to sight. If this stedfest faith and assuredness of our ovvne saluation be so necessarie, howe came the publicane to be a iuste man, vvhom was so farre from assuring him selfe of Gods fauour, and his ovvn iustice, that he durst not looke vp to heauen. And yet

6. 17.

Mat. 9.

Luk. 18.

he retourned home iuste, and the pharisee vvho gloried like a Thraasonicall Calvinist in his ovvne iustice, & assured himselfe that he vvas not a sinner as the Publicane and other men are, vvas condemned and reiected. If this vndoubted faith of our ovvne saluation be so necessarie to saluation, surely the Apostles vv ere much ouer seen, vvho inculcated so often the faith of the Incarnation, Resurrection, and such other mysteries, vv hich is but an image and shadowve (as Calvin sayeth) of the true faith, and make no mention of that vv hich is the only iustifying faith, and all in all; neuer exacting of their auditors to belecue that they are iuste and electe, but only to belecue that Christe is God & man, that hee dyed, that hee rose again, & suche like. Truly ether this faith is not necessarie, or they vv ere very negligent & incircumspecte, vvho neuer mentioned the same, & yet so often inculcate the faith of the mysteries of our faith, vv hich is but a shadowve of the true faith, and is not sufficiēt to saluation vvithout Caluins assured faith. Like vvise vvhen they made a Creed as a breefe abridgement, of all vv hich vvas necessarie to bee beleueed, vvhere vvas their mynde and memorie, vvho omitted Caluins article of assuredness of our saluation, and

AB. 1. 2. 3. 4.
3. 4. 5. 6. 7.

election, vvhich is so necessarie to bee beleued, that the faith of other articles is but a shadowe in comparison of this. If Calvin saye that this his article is included in the article of *remission of sinnes*, hee is much deceiued: bicause in that article wee only beleue that in the Church is remission of sinnes, but that Calvins sinnes or any of our sinnes in particuler are forgiven, is not there expressed. Now if scriptures and the Apostles had only omitted, this assured faith vvhich Calvin sayeth is so necessarie, it were sufficient to make vs not so assured of Calvins doctrine: for if it were necessarie, it is not like that the Apostles, vvwhose preachings, trauelles, life and death, were ordained to the saluation of others, vvould haue omitted that vvhich only saueth, and vvithout vvhich noe other faith or vvorkes can possibly saue vs. But scripture not only omitteth assured faith of our ovvne iustice and saluation, but also condemneth it, and exhortes vs to feare of our ovvne state and saluation, & therefore assureth vs as much that this faith of Calvin is false, as Calvin assureth it to bee necessarie. Calvin sayth that by faith we are assured of gods good vvill tovwards vs, Scripture faith that *a man can not tell vvwhether hee be vvorthy hatred or loue*: Calvin sayeth that a iuste man is

sure that hee is iuste: Iob sayeth although ^{Iob. 9.}
I be simple, that is iuste, yet *this my soule shall*
not knowe & S. Paule sayeth that although
his conscience accuse him not of any sinne yet in that
he is not iustified, to vvit before his ovvne
 eyes, bicause hee knevve he might haue
 secret finnes from vvich David desired ^{Psal. 18.}
 to be clenfed. Calvin sayeth that a man
 may besure and consequently secure of
 the forgiuenes of his finnes; and yet Scri- ^{Eccles.}
 pture bids vs not to be *vvithout feare of*
our finnes forgiuen. or as the Greeke text ha-
 the, *of the forgiuenes or propitiation of our sin-*
nes. Calvin saith that a man may bee assu-
 red not only of present but also of future
 fauour & iustice; and yet scripture sayeth ^{Eccles. 9.}
 that *a man knowes not vvhat vvilbe, his end,*
 bicause all are reserued as vncertain for
 the tyme to come. Calvin sayth that a
 faithfull man must not feare to fall, but ra-
 ther assure him selfe that he shall keep his
 ground and standing; and yet saint Paule
 speaking to a faithfull man sayeth: ^{Rom. 12.}
thou standest by faith, thinke not highly but feare, and
thou that standest (sayeth hee) *take heed least* ^{Philipp. 2.}
thou fall. And againe, *hee bids vs vvorke our*
saluation vvith feare and trembling. So that
 ether vvee must leaue Calvin, or renoun-
 ce scripture, bicause they are cōtrarie, and
 stāde in plain termes one against another.
 Nether is this doctrine opposite only to

C. 17.

scripture, but also to reason. For first there are many corners in a mans conscience, vvhich vve seeldom or neuer looke into. For as Hieremie sayeth, the harte of man is vnsearchable, and lyeth open only to God. howe then can Calvin by faith be assured that his sinnes are forgiuen, that hee is iuste and elect? or if hee knowv, god only is not the searcher of harts. And if ther be many corners in mans harte, to vvhich the harte it selfe is not priuie, peraduenture after all our seeking, some sinne may lurke in a corner vv^{ch} vve knowv not of. Secondly by Caluins oovn confession, vve must belecue nothing but vvhat vvee finde in scripture, and vvhere fyndes he, that Calvin is iuste, or that his sinnes are forgiuen? If hee finde it not, hee rashly beleueeth it. If hee sayeth that Christe is our redemption and propitiation: I ansvvere that so hee is the redemption and propitiation of all, and yet paganes and infidels and many of the reprobate are not iuste, and therefore must not belecue assuredly that they are iuste or elect, & if they should they should beleue that vvhich is not so. Christ therefore is our propitiation, bicause hee hath payed by his passion a sufficient price for our iustification and redemption, but yet if that price by faith in Christe, together vvith hope

hope, charitie, Sacramentes, and obseruation of the lawe (for all these are commanded) bee not applyed to vs, vve are neuer a vvhit the better. Thirdly suppose only Caluins faith by vvwhich he beleeueth Christs iustice to be his (vvwhich not vvithstanding is already refuted) vvhere sufficient to applie this propitiation; yet for as much as Calvin sayeth that good vvorkes do necessarily follovv a sound faith, I demaund of him vvwhether that he and his haue not iuste cause to doubt, or at least to feare their ovvne iustice, and faith also, vvwhose euill deeds are so many, and so manifeste. Fourthly euery one of them sayeth hee is assured that hee is iuste and shalbe saued, & yet some of them are deceived, bicause some of them haue contrarie faithes, and some of the same faith are damned, vvwhy then may not Calvin also feare least hee bee deceived, seing that Christe dyed for all, and yet all are not iuste nor elect, though they assure themselves of the same. Lastly this doctrine openeth the gapp to all manner of vice and vvickednes. For if it bee sufficient to iustification to beleue vndoubtedly that I am iuste, or that Christs iustice, is mine, then dothe it follovv that as after I haue sinned I may apprehend Christs iustice to bee myne, and my selfe to bee iustified

by the same, loe vvhhen I amē moued to sinne by the deuil or my ovvne concupiscence, yea euen then vvhhen I amē in the acte of sinne, I may apprehend that thoughē ther is noe goodnesse in me of myne ovvne, yet Christes iustice is myne, of vvhich, if euen in the acte of sinne, I assure my selfe, I maye assure my selfe also, that noe sinne can hurte mee, bicause that assuraunce iustifieth mee. And so y^e fornicatour may thus discourse vvvith him selfe. I confess (ô Lord) that there is no goodnes in me, and that this acte to vvhich I amē novv tempted is a sinne, but Christes iustice is myne if I vvill apprehend it so, am I amē iuste if I vvill beleue so, and from this faithe, I vvill neuer bee dissuaded, but vvill hold it faste euen in the acte of sinne, and so I need not feare this sinne, bicause if I hold fast by this faithe, noe sinne can hurte mee, bicause by this faithe I amē iustified. And so the vvay is open to all vice and vvickednes, bicause if a man vvill beleue that he is iuste, and hold faste by this faith, noe sinne can hurte him, bicause that assuraunce of iustice dothe iustifie him.

The fourth chapter sheweth how in saying that faith maketh no sinne to be imputed to a faithfull man, thei giue good leave to all faithfull men, to commit all sinne and vickednes.

THe reformers are of opinion as another I shall relate in the next chapter, that all our vvorkes are sinnes, in vvhich least they may seeme to contradict themselves (for they saye also that true faith can not bee separated from good vvorkes vvhich seemeth to allowe of all the vvorkes of a faithfull man) they haue found out this vvay to escape a contradiction. True, saye they, all the vvorkes euen of faithfull men are sinnes, and yet true it is that faith can not bee separated from good vvorkes, bicause faith makes God to impute nothing as sinne, but rather to esteeme of all the actions of a faithfull man as good & laudable. Vvherfore Luther in a certain sermon vttered these vvords, *Vbi fides est, nullum peccatum nocere potest: Vvher faith is, noe sinne can hurte.* ser. super Si Deu dilexit. And so (sayeth hee) a Christian man is so Sup. l. de capt. rich that he can not damne him selfe but only by incredulitie. Calvin also sayeth plainly 1. 1. inst. c. 14. sect. 17 & 18. sect. 2. that all iust and faithfull mens vvorkes are of them selues sinnes, but are by faith reputed as good. Vvwhich doctrine if it be true then needeth not a faithfull man fea-

Psal. 50.

re any sinne be it neuer so great, bicause God vwill neuer impute it vnto him, and consequently it shall neuer be brought to examination at the later day, nor punished in hell, bicause God imputes it not as sinne, and consequently makes no reckening of it. Vwherefore Dauid vwho vvas a faithfull man, in vayne cryed God mercie for his adoultrie and murder, bicause if hee vvas faithfull (as certes hee vvas) those sinnes could not be imputed as sinnes vnto him. And so if Christians vwill holde faste by Caluins faithe and beleue that Christes iustice is theirs, they shall not need to feare ether theftes or adulteries, bicaule Luther and Calvin haue giuen them a vvarraunte sealed and signed vvith their ovvne handes, that if they hold their faithe, noe sinne can hurt them bicaule it is not imputed vnto the. And vvhy then make vvee scrouple any longer of sinne? let euery man if this doctrine bee true, follovv his hcōcupiscēces, For althoughe hee commit all the sinnes vvwhich ether the deuill puttes into his mynd, or the fleshe and vvorld suggeste the, hee is assured that they can not hurte him, bicause they are not imputed.

The fift Chapter sheweth how the reformers
 auouch that all our actions are of them selues
 mortall sinnes, and how this doctrine looseth
 the bridle to all vice.

VVoe be to them (sayeth God) vvhoe
 affirme bad, to be good, and good to be euil: Isai. 5.
 vvhich curse must needs light vppon our
 ghospellers, vvhoe condene the iuste mans
 good deeds as mortall sinnes, and acco-
 unte the faithfull mans euil deedes as
 good & honest, or at least as such, that are
 not reputed euill, but rather good. Luther
 sayeth that the best vvorkes vvhich infi- in c. vlt. ad Gal.
 dels doe, are sinnes, these are his vvords:
Vvhosoener out of Christe vvorketh, prayeth, suf-
feth; dothe vvorke, pray and suffer in vaine: bi-
cause vvhath soener is not of faith, is sinne. And
 in his cōfutation of Latomus reaton, thus
 he speaketh: *Omne opus bonum peccatū est nisi*
ignoscat Dei misericordia: every good vvorke is a
sinne, vnles Gods mercie forgiue it. And in the
 same place, hee sayeth that God pardons
 it, in that he imputeth it not to the faith-
 full, And a litle before that, hee sayeth
 that sainct Paule neuer did good vvorke
 in his life, & that the best vvhich euer he
 did, vvas a sinne, though God imputed it
 not to him, bicause he vvas faithfull. And
 yet again before that, he sayeth that euen
 our iustice is vncleanes, and all our good

vworkes are sinnes. Likevvise in one of his propositions collected and condemned by the famous vniuersitie of Paris, he hath these very vvords: *Omnes virtutes morales, & scientia speculatiua, non sunt vera virtutes & scientia, sed peccata & errores*: all morall vertues and speculatiue sciences, are not true vertues and sciences, but sinnes and errours.

4.3.8. 145.2. Ihon Caluin although he vvill seeme to make a difference betvvixt the morall vertues, and vices of the heathens, (for othervvise (sayeth he) if these be confounded, there shall remaine no order in the common vvorld) and althoughe he calleth the paganes morall vworkes the *guiftes of God*, yet presently after, ether forgetting or correcting his former speeches, he sayeth plainly that they are no more to be counted vertues then those vices vvhich are vvont to deceue by reason of nerenes and likenes to vertue. And he pronounceth this sentence against Scipio, Cato, and other morall men amongst the Romaines; to vvit, that all their morall vertues vvare vices. Then hee setteth down this generall conclusion as a finall sentence from vvhich no man must appeale; vvhatsoeuer man thinketh, purpose, the, or doth before he be reconciled vnto God by faith, is accursed, and not only of no valevv to righteousness, but of certain deservng to damnation. And hee giues this reason: bicause

forsooth, our nature by originall sinne is
 to corrupted and foked in the poison of sinne, that ^{sect. 5.}
 it can breath out nothing but corruption ^{& l. 2. c. 5 in}
 and therefore (sayeth hee) oyle shall sooner ^{fine.}
 bee vvrounge out of a stone, then any good vvorke
 from vs. Yea the same sentence hee pro- ^{l. 3 c. 14 sect.}
 nounceth not only against the sinfull, but ^{7. 9. 11.}
 also the iuste and faithfull Christian; to
 vvitt, that no good proceedeth from ether
 of them, but that the best vvorke vvhich
 the iustest man dothe, deserueth shame
 & damnation. The reason and ground of
 this their doctrine is bicause they thinke
 that original sinne hath so defaced our
 nature, that it hath blotted out the image
 of God, bereaued vs of free vvill, encli-
 ned our nature vvholly to sinne, vnabled
 it to vertue, in so much that vvhat soeuer
 proceedeth from this infected nature, is
 filthy, abominable, and odious in the
 sight of God. But thus they first of all doe
 mightie iniurie vnto mans nature, vvhich
 by this doctrine is rather brutish then
 reasonable. For if mans vnderstanding
 bee so metamorphized, that all his scien-
 ce and knowvledge ether speculatiue or
 practicall is errour and deceipte, as Lu-
 ther sayeth, I see not vvhy man should
 bee counted reasonable, more then a bru-
 te beaste. And if hee bee vvholly bente
 to sensualitie and sinne, and hath no

inclination to vertue, noe power nor facultie to do the least acte of vertue, or to resiste the least tentation, then is his nature noe more noble then the nature of a beast, bicause he is altogether sensual as a beast is, and no more enclined to vertue or able to doe a vertuose action then an oxe or an asse. And to the olde definition by vvhich philosophers vse to define man must bee corrected, bicause they define a man to be *animal rationale a reasonable creature*: vvhich definition by this doctrine agreeeth noe more to a man then to a beast, bicause mā is as vnable to the vvorkes and operations of reason as a beast is, and so is noe more mā but a beast by Caluins definition. Secondly this doctrine condemneth all Philosophers and Philosophie, vvhich teach vs, that in the most vitious man that is, there are some inclinations & seedes of vertue, vvhich is the cause that the most vvicked man that is, loueth vertue at least in others, hathe a remorse of conscience vvhē hee hathe done euil, blusheth at his euill deedes as not be seeming his nature, and sometymes dothe some good vvorke or other for you shall hardly finde a man giuen to all vice, and enclined to noe vertue. from hence proceeded the morall vvorkes of the Romaines, for vvhich saint Austine

sayeth allmightie God bestowed on the,
so ample en empire, and honoured them
vvith so many victories. hence proceeded
also the lawes of Licurgus, Solon,
Plato, and the rest, and all the morall pre-
ceptes and vertues, of the ancientes. from
hence also proceed the speculariue scien-
ces of naturall Philosophie, Metaphysike,
Mathematique, Astrologie, and suche li-
ke: vvhich to condemne of errour, as Lu-
ther dothe, is meare madnesse: against
vvhome I vvill vse the same argument,
vv^{ch} Philosophers vsed against the Aca-
demikes vvho denyed all science: ether
Luther knowveth that all speculariue and
practicall sciēces are errors, or hee know-
veth not: if hee knowve not, hee is rathe to
deny sciēces, if he knowve, the in denying
sciēce hee graūteth sciēce. And although
I vvill not deny but that the vertues of pa-
ganes are many tymes vice, bicause their
ende or scope is oftē times vaine glorie, or
else some other euill circūstaunce is anne-
xed. Yet to saye that all their actions are
of necessitie sinnes, is to make man no mā,
as I haue proued. I vvill graunt also that
sinners good vvorkes, as prayer, almes
deedes, and such like, are *opera mortua* de-
ad vvorkes, as diuines saye, bicause in that
they proceed not from ye life of grace,
they are not condignely meritorious,

Dan 4.

yet they may be morally good, and if they proceed from a good intention, and motion of God vvhich is called grace preueniēt, and vv^{ch} is neuer vvanting, they dispose a man to penaūce & penaūce disposeth to iustification. Vvherfore although Nabuchodonosor vvas in mortall sinne, yet Daniel counsayled him to redeeme his sinnes by almes deedes, vvhich counsaile he vvould neuer haue giuen, if to giue almes, had beene a mortall sinne. Thirdly this is to condemne Scripture yea and God him selfe, vvho forbid certaine actions as euil, and counsaile and commaund others as good: vvhich is absurdely done if all bee sinnes and euil actions. Fourthly, hence it follovveth that all sinnes are æquall: bicause if our actions bee euil bicause they proceed from an euill and corrupted nature, they must bee (at least in this respecte) equally euill, eue as the frutes of a crabbe tree are of like souvernes, bicause they proceed from the same tree, and take their souvernes from the same sappe. Lastly thus the gappe is open vnto all vice. For if vvhat soeuer man dothe is sinne, then if hee bee tempted to fornication, to vvhat purpose should hee refrayne? For if hee resiste the temptatiō, hee must do it ether by chastising his body, or by prayer, or by a con-

rary resolution of the mynde and vwill,
vvhich if it bee sinne also, hee auoydeth
one sinne by another, and so might as
vvell haue yeelded to the temptatiō: And
if he hee haue another mans vvife in kee-
ping, or his landes, or goodes in posses-
sion, hee can not get out of this sinne but
by restoring, bicause the sinne is not for-
giuen vnlesse the thinge vvhich is vvrog-
fully holden bee restored, and yet to
vvhat purpose should hee restore, if re-
storing also bee a sinne, as it must bee, if
all our actions bee sinnes? truly he hathe
little reason, bicause in restoring hee auoy-
deth not sinne, but chaungeth one sinne
for another. Yea if this doctrine may take
place, the Prince may as vvell vse oppres-
sion of his subiectes as bountie and ma-
gnificence; subiectes may as vvell rebell
as obeye; souldiours need not to feare
murder, pillage, Luxurie; courtiours nee-
d not to make scrouple of vanitie, flat-
tery, dissimulation, ambition; merchaun-
tes need not to forbear vsurie, nor vn-
juste selling and buying: Iudges may take
bribes, and pronounce partial sentences;
and the Iurie may as vvell giue vvronge,
as right informations; the ritche may as
vvell bestoyv blovves, as almes on the
poore, and beggers maye as vvell steale, as
begge: bicause as these are sinnes so are

Supra.

the contrarie vertues, vvhich are no more
 vertues (as Calvin saith) *then are those vices
 vv^h for their likenes and shovve of vertue do go
 for vertues*; And so no mā shall need to ma-
 ke bones of any sinne, bicause some thin-
 ge hee must do, & vvhatsoever he dothe, is
 sinne, and vvhen hee thinketh that he do-
 eth best, his doinges deserue no less then
 æternal damnation. But they vvill lay that
 althoughe all actions be sinnes, yet God
 imputes not all as sinnes, and therfore wee
 must do almes-deedes and abstaine from
 iniuries, bicause God imputes these as
 sinnes, but not the other. Thus they saye,
 but yet thus they take not a vvay the ab-
 surditie. For yet it followveth that an infi-
 del may doe vvhat hee vvill, and make no
 more scrouple of one action then of ano-
 ther, bicause God imputes all his actions
 as they are, that is sinnes, and vices. And
 if the faithfull and iust mans actions be
 all sinnes, ether God must impute all as
 sinnes, or none at all, bicause all are a like.
 nether hathe God any reason to repute
 his almes deedes as good vvorkes, rather
 then his theftes, if those bee sinnes and de-
 serue damnation as vvell as these. vvhen
 it followveth that vvee must put no diffe-
 rence betvvixte our actions, but may do
 freely and as boldly, aduventure vppon
 theftes and murders, as any vvorkes of

charitie, iustice, mercie, or any other
vertue.

The Sixte Chapter shewveth howv they deny free
vvill and so also open the gappe to sinne.

SAint Austine sayeth that it is a thinge Ep. 11. l. de
duabus ani-
mabus c. 10
so commonly receiued that man hath
free vvill, and that he is not to be blamed
for that vvich is not in his povver; that
the Shepheards sing it on the moūtaines,
Poetes in theaters, the vnlearned in Cir-
cles, the learned in libraries, maisters in
Schooles, Bishops in sacred places, and
mankinde throughout the vvorld. And Aug. l. 1. cin.
c. 190
Cicero thought it vvould bee counted
such a paradox to deny free vvill, that hee
chose rather to deny gods prescience vvch
seemed repugnaunte to it, then to deny
free vvill vvich vvas so commonly re-
ceued. And so sayeth sainct Austine, he
vvas iniurious to God, least hee should
bee iniurious to the common vveltche,
vvich could not stande vvithout free
vvill. And yet the Stoikes denied free
vvill as vvitnesseth sainct Austine, and af- l. 1. cin c. 190
Aug ser. 139
ter them Simon Magus, Manicheus, and
Vviclephe, and last of all our late Refor-
mers, a badde broode of as bad breeders;
Luther therfore vvriting against Erasmus
and against free vvill also vvich Erasmus

*Ent. l de ser
mo arbitrio.*

had proued both learnedly and eloquently entitleth his booke, of *seruile Arbitrement*, in vvhich booke hee disputeth vvith all might and maine against free vvill. and to set before our eyes more plainly our seruile condition, hee calleth mans vvill a Hackney, vppon vvich if gods spirit chaunce to sit and settle it selfe, it goeth necessarilie that vvay to vvich the spirit spurreth it, but if the deuill bestride this hackney, it runneth vvether Satan vvgeth it, and hathe noe povver ether to resist the one, or the other. And a litle after he sayeth that freevvill is a diuine name vvich agreeth only to God, but not to man; yea in another place hee sayeth that freevvill in mā is *a title only and name vvithout the thing it selfe*. Caluin in this point agreeth vvith Luther. For he in his first booke of institutiōs, grauntes that Adam had freevvill before his falle (vvich I see not how he can graūt, bicause hee sayeth that Gods prouidence and predestinatiō taketh avvay freevvill, yea that Adams first sinne vvas committed by the ineuitable decree of God) but after his falle, he in him selfe, and vve in him, lost freevvill: and therfore Caluin rebuketh the Philosophers, vvho averre that man hathe freevvill, and that else all difference betvvixt vice & vertue is taken a vvaye, for (sayeth

e. 2.

e. 15. sect. 2.

h. 2. c. 14.

hee) they say true if they take man before
his fall. And in his second booke hauing
giuen a sharpe censure and sentence against
bothe Philosophers and fathers, because
they absolutely affirme that man hath
freevill, these giue freevill his parte to-
gether vvith the grace of God; he vvish-
eth that this name *freevill* should no mo-
re be spoken of, and hee vvould vvish o-
thers if they vvould aske his counsaile to
forbeare it also, least that therby they take
occasion of pride, and of a proud conceit
of their ovvn force? And so if vvishers
might be vvoulders, vve should nether
haue freevill nor the name of freevill.
By vvich it is plaine that Calvin absolu-
tely denyeth freevill, as Luther and me-
lancthon once did, althoughe after vvard
they graunted it in externall and ciuill
actions, as buying and selling, talking and
vvalking, and such like; but in morall
actions of vice and vertue, yea in super-
naturall actions, to vvich the grace of
God is necessarie, as the loue of God, con-
uersion, and repentaunce of a sinner, they
graunt noe freevill nor choise at all. The
vvhich opinion is so absurd, that by this a
man may see vvhat credit is to be giuen
them in greater matters, and higher my-
steries, vvho haue erred so grossely in a
matter so euident, that not only reason,

but also experience proueth it. For first
vve deliberate and consulte concerning
some actions and not others; as vvhether
vve shall take Phisicke or noe, and yet
vvee cōsulte not vvhether vvee shall dye
or noe, flye or noe, and suck like; vvhich
is a signe that the former actions are in
our povver, else as vvell might vvee con-
sulte vvhether vvee should flye or noe in
the a yre, vvhether by ronning or riding vve
can not escape our enemy. And vvhether
haue Princes their counsaillers to consul-
te & deliberate, if all things follovv the
Svay of necessitie? Vve commaund also
our seruauntes or subiectes to ronne or
goe, but not to flye, or to staye the course
of the sonne, bicause thole actions are in
their povver, not these. Vvee exhorte mē
also to leaue this vice, to follovv that ver-
tue, & vve counsaile the sicke to take this
not that medicine, bicause all these thin-
ges are in his povver & free choise, & yet
vvee exhorte him not to put a vvay his
agevve, to bee sicke noe more, and if vve
vvould, hee vvould counte vs but fooles
for our labours, bicause these things are
not in his choice. Vvee are also vvary in
our actions and heed-full, least vvee erre
or banger, vvhich argueth that vvee maye
do ill or vvell, and consequently are not
enforced by necessitie ether to the one or
the

the other. Vvee are angrie also vvith our subiectes for doinge certaine thinges, and they meruaile not; and yet if vvee vvould bee angrie vvith them for not mouing a mountayne, or not carying a greater burde they a mā is able to beare, they vvould thinke vs mad if vve bee but angrie. Vvee are angrie vvith our selues also, & blame and repent our selues, for ouer shooting our selues in vvordes, for making an euil bargaine, for eating or drinking to much, for stealing, or such like actions, vvwhich is a signe that vve might haue doone other vvise, else I demaund a reason vvhy vve repent not our selues that vve did not soare vp into the ayre vvhen our enemye pursued vs, or the theefe robbed vs? vve prayse and disprayse men for vertuous or vitious actions, as for liberalitie, and nigardnes, and yet vve praise them not for growving and vvaxing tall and bigge, neither doe vvee disprayse them for litle stature, or for not putinge forthe their limmes. And vvhy, but bicause those thinges are in their povver, these are not, and therefore vvorthy nether prayse nor dispraise? vve aske also and enquire of men, vvhy they did this, vvhy they did not that? As God asked Cain vvhy his countenaunce vvvas fallen? Vvwhich argueth that they might haue done other vvise. Or if Cal

uin vwill saye that vvee make enquire of
 necessarie thinges; then let him demaund
 of the Lion vvhy hee roareth, of the asse
 vvhy hee brayeth, of the sheepe vvhy hee
 bleareth, and of ye sicke man vvhy hee
 vvillbe sicke, and the blinde mā vvhy hee
 seeth not? But to leaue experience (vvhich
 cōmonly is called the mistresse of fooles,
 bicause it teacheth euen fooles to bee vvi-
 fer, and might persuaue Luther & Calvin
 also that man hath freevvill, vvhere they
 not vvorse then fooles, and as vvitleffe
 in this point as mad men) I vvill demon-
 strate the same by reason also. And first
 of al I demaūde, vvhy rewwardes are pro-
 posed not only by Princes, but by God
 also for them that embrace vertuouse
 and heroicall actions? Certes, noe God
 a mercie to him that dothe vvell, if hee
 could not do othervvise. And vvhy do
 they prescribe punishmētes against trans-
 gressours of their lawves, if ther bee noe
 free vvill? Certainly hee that necessarilie
 is euill, is rather vvorthy compassiō then
 payne or punishment. Or vvhy doe God
 and Princes sette dovvn lawves and pre-
 ceptes, for their subiectes to obserue? If
 they haue noe free vvill, they may as vvell
 prescribe lawves to sheepe that they grase
 not vppon other mens groundes, or to
 horses that they breake not their masters
 Hedges to ronne into their neighbours

corne, or vvolues that they vvorrye not
the innocēt lambes, or to foxes that they
liue not vppon the spoile of the Poulter-
ers hens and capons? Vvhy are not mad
men punished for the euil vvordes, vv^{ch}
they speake, or euil deedes vv^{ch} they
doe in their madnesse, seing that thy haue
as much free vvill as men haue, vv^{hē} their
vvittes are fre hest? Secondly man is en-
deued vv^{ch} reason to vnderstand not
only vv^hat the end is, but also vv^hat are
the meanes to attaine vnto the same; hee
seeth, that there are many particuler en-
des to vv^{ch} hee may apply him selte: he
seeth also many meanes to attaine vnto
the end vv^{ch} hee proposeth vnto him
selfe; as if he propose health hee perceues,
that this hee may attaine ether by pur-
ging, or letting blood, or exercise, or diet.
And seing that the vvill follōvvethe the
vnderstanding vv^{ch} is her eye, & vvitha-
out vv^{ch} shee is blinde, and can nether
loue nor hate, nether desire nor feare, it
must needs follovve, that as the vnder-
standing proposeth many meanes, and
apprehendeth none of them in particuler
necessarie, (bicause if one bee not vsed
another vvill serue) so the vvill hathe free-
dom to vse vv^{ch} meanes shee vvill,
bicause the vnderstanding iudgeth none
in particuler necessarie, and therefore by

preiudicate opinion enforceth her to none. And in this may be seen a difference betwixte men and brute beastes, because though they chaunge their imaginations and imagin one while vwater to bee conuenient, another while meate, yet that vvhich they first apprehend caryeth a vvay their appetites by a svvaye of necessitie. Lastly ther vvvas neuer yet any nation so barbarouse vvvhich confessed not vertue to bee in some of our actions, vice in others; and therefore they prayse the one and dispraise the other; and yet if vvee haue noe free vvill it must needes follovv, that ther is noe more vice & vertue in our actions, then in operations of beastes, as I shall in another chapter proue most manifestly. But they vvill say (as commonly they say vvhen they knowv. not vvhat to saye) that in reasons may be sophistrie and deceite, and that therefore against all the experience and reason alleaged for free vvill, vvee must belecue the holy vvord of Scripture, vvvhich reiecteth free vvill. Is it soe? and are scriptures contrarie to reason? I vvill not deny but scripture teacheth many thinges aboue reason, but that it teacheth any thinge against reason, is moste vnttrue. For as grace perfiteth nature in eleuating it to a higher being, and to more heroic

call actions then of it selfe it can attain vnto, and in noe vwise destroyeth it; so scripture vvhich is the booke of faithe, leadeth reason farther then of her selfe shee could goe, but induceth her not to any thing vvhich is against reason, for so God vvhich is the autour of reason and faithe, in ruinating reason by faith and scripture, should denye him selfe, bicause he should be contrary to him selfe. Yea if Scripture should deny freevill, it should be contrarie to it selfe, bicause it giueth as plaine testimony for it, as for any thing. dothe not Ecclesiasticus affirme that *God from the beginning created man* *Ecd. 1. 12.* *and lefte him in the hand of his ouvn counsaile?* dothe hee not saye in the same place, *if thou vvilte keep the commaundemētes they shall keepe thee?* dothe he not againe inculcate free vwill vnto vs saying: *God hath set before thee vvater and fier, to vvhich thou vvilte put thy hande?* To vvhich end doth God saye to man if thou vvilte, if man haue noe freevill? vvere it not ridiculous if one should say to a blinde mā that can not see; if thou vvilte, looke and thou shalt finde; or to a lame mā, if thou vvilte follovv mee, thou shalt not lose thy paynes? The like vvordes to y^e former hath the Esaie the Prophete: *Is. 55. 1.* *If you vvill and shall heare me, you shall eate the goods of the earth.* And againe: *this sayeth our*

Lord God of Israel, if you retourne and cesse from sinne you shall be saved. The like speeches vseth allmightie God by his Prophete Hieremie: *If thou wilt be converted, I will conuerter thee.* And howe often doth scripture exhorte and commaund vs to conuerter our selues to God? V which vvere ridiculously spoken, if it vwere not in our freevill by the assistaunce of Gods grace to tourne vnto God. And in the new Testament sayeth Christ: *if thou wilt enter into life Keepe the commaundementes.* And again hee complaineth vwith teares of Hierusalems ingratitude saying: *Hierusalem, Hierusalem how often would I haue gathered thee as a hen gathereth her chickens vnder her wings, and thou wouldst not?* V what man in his vuites vwould speake thus vnless he thought that Hierusalem had free vwill? else might Hierusalem haue answered Christe in this manner. V why complainest thou so pitifullie of my flouthe and ingratitude? knowest not thou that I can not? vwhy sayest thou to mee, *and thou wouldst not*, knowing that I haue noe vwill, & that thine only is the vwill, myne is seruile necessitie? So that it is manifest by experience, reason, and scripture, that man hath free vwill. And seing that there is no page of scripture, but it containeth ether commaundement, or counsaile, or

4. 12.

Exech. 18. 32.

Mat. 19.

Mat. 23.

exhortation, or some one or other of the
 signes of free vwill, vvhich are before al-
 leaged, I may be bold to say that there is
 noe page in holy Scripture out of vvhich
 may not euidently be deduced a pregna-
 unte prooffe and argument for free vwill.
 Vvherfore althoughe some fevv places
 are in Scripture, vvhich, till they be vvel
 vnderstood, may seeme to disproue free
 vwill, yet rather should the heretike con-
 fesse his vvāt of skill to interpret those pla-
 ces, then to deny free vwill vv^{ch} all scriptu-
 re almost, so euidently auoucheth. Let the
 not therfore obiecte *that God vvorketh all* ^{1. Cor. 12.}
in vs, that mans vvay is not in man: that it ^{Jer. 10.}
is not of the vviller nor of the runner but of God
that taketh mercie on vs: that God calleth and ^{Rom 9.}
knocketh at the dore of our soule: that God the ^{Ephes. 5.}
father drawveth vs; For I can easilie an- ^{Apos. 20.}
vvere and haue al the ffathers and diuines
to backe me in it, that God only opera- ^{1a. 4.}
teth in vs by his antecedit grace, but vvee
 also by vertue of it cooperate vnto his
 motion: that mans vvay, that is the vvay
 of Saluation is not in mans povver in res-
 pect of the beginning, bicause God only
 puttes vs in the vvay by his vocation and
 pracedent grace, but yet by vertue of this
 grace it is in our povver to vvake in this
 vvay; that it is God only that begineth all
 good vvills and courtes, but supposing his

precedent grace, vve also vvill and ronne,
 but not vve only but his grace vvith vs &
 vve vvith it: That God only calleth and
 knocketh by his prauenient grace, but
 vve also by cōsent do open the dore vnto
 him; that God the father dravveth by his
 motions, but svveetly vvithout violence,
 by persuation and allurements, not by cō-
 pulsion. But to labour no farther in so
 euident and plaine a matter; by a great
 absurditie vvich follovveth this doctri-
 ne, I vvill demonstrate it to bee absurd,
 bicause one absurditie follovveth ano-
 ther. If man haue no freevvill all vice and
 vvickednesse must goe for currant, and
 no man must endeavour to auoid sinne,
 bicause he hathe no povver to auoid it.
 Be it then that Maister Minister dehorte
 me from vice vvith all the Rhetorick
 vvich he hathe, let him lay before myne
 eyes the filthines of sinne, the dishone-
 stie vvich it implyeth, the offēce of God
 the scandale of my neighbour vvich fol-
 loveth it, therby to dissuade me from it;
 yet if I haue no freevvil nor povver to
 auoid sinne, I may ansvvere him that his
 persuations are but lippe-labour vvich
 he might as vvell vse to a beast as to a man;
 For, vvhat I shall do, that of necessitie I
 shall doe; and as hee dissuadeth me from
 vice, so the pleasure or temporall profit

¶ which vice bringeth, doth so allure me,
 and the deuil so vrgeth me, that I can not
 resiste, bicause I haue no free vvill, but
 must behaue my selfe passiuely, permit-
 ting concupiscence and the deuil to vvor-
 ke in me vvhat they vvill, bicause I haue
 no povver to resiste them. For as a man
 that is perswaded that he hathe noe force
 to resiste his enemie, or the Ministers of
 iustice, layeth dovvne his armes and vve-
 apons, and permitteth them to do their
 pleasure, knowving that resistaunce is vai-
 ne, vvhen vvill he nill he, their pleasure
 must be doone; so vvhen a man is persua-
 ded that he hathe no freevvill nor po-
 vver to auoide sinne, he must yeeld him
 selfe as a slaue to all vice, and vvhen he
 feeleth the temptation he must yeeld pre-
 sently, and acknowvledge his ovvn im-
 potencie. And if any man rebuke him
 for his sinnes, or if God herafter at the
 day of Iudgement accuse him or con-
 demne him, he hathe an excuse ready for
 such an accusation, and a tricke in store
 to auoid such a condemnation, to vvitt,
 that he could do no othervvise, bicause
 he had no free vvill. And so he may com-
 mit vvhat sinnes he vvill and no man, yea
 not God him selfe can iustly finde fault
 vvith him, vnles they first finde a fault in
 Luthers and Caluins doctrine, vvich

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teacheth him that hee can not do other-
vvise.

*The seventh Chapter proueth that the reformers
in auouching the lawes and commaunde-
mentes of God to bee impossible, giue
occasion also of all impiety.*

I Shall not need to dwell longe on this
pointe, nor to vse any longe discourse
to come vnto my intended conclusion,
bicause I haue already in the fiste booke
sette dovvne Luthers and Caluins vvor-
des in vvwhich they affirmed the commaun-
dementes to be impossible, vvher also I
haue disproued this doctrine and proued
the contrarie, to vvitt that man hath po-
vvver vvith the grace of God to fullfill his
commaundementes, only novve out of
those premises as in that booke I infer-
red God to bee vnreasonable by Luthers
and Caluins doctrine, so novve out of the
same I vvill conclude, that the gappe is
opened to all vice and vvickednes. For
if a man bee once persvaded, that hee can
not fullfill the commaundement of kee-
ping the Sabboth-daye, if desire of gaine,
or lucre moue him to seruile vvorkes &
labours, hee vvill easilie bee persvaded
to labour, vvho is already persvaded
that hee can not keepe the Sabothe, as

hee should doe. And if hee once giue credit to Calvin that hee can not obserue the lawe, vvhich forbiddeth him to couet his neighbours vvife or goods, if hee bee tempted or moued vvith suche obiectes, hee vvill neuer vrge him selfe to vvithstande such temptations, bicause hee is perswaded that he can not fullfill this lawe, but must needes transgresse it, and not only couet and desire, but also inordinately vse his neighbours vvife and vsurpe his goodes also, vvhen soeuer they crosse the vvaye of his desire. Breefely seing that there is noe sinne, but it is a transgression of one lawe or other, hee that is perswaded that hee can not fullfill any lawe of God (as all Lutheranes and Calvinistes are) is perswaded also that hee can auoid noe sinne, and consequently if any sinne moue or allure him ether by profit or pleasure vvvhich it implyeth, hee can not, being so perswaded, endeavour to vvithstande the temptation, bicause that vvhere to shew him selfe able to resiste sinne and to fullfill the commaundementes, and consequently to condemne Ihon Caluins doctrine. And althoughe in so doing hee openeth the gappe to all manner of iniquitie, yet therein hee sheweth him selfe a true Calviniste, vvho being perswaded by religion and conscience

that hee hathe, nether force nor vvill to resiste any sinne, or to fullfill any commaundemēt, must not, yea can not vvithout offence of conscience and hazard of faithe, go about to fullfill any lawe, for so thoughe not in vvordes, yet in facte and deed, hee should deny his religion.

The eight Chapter sheweth howe in affirming that Christ hathe freed vs from all lawes, they loose the bridle to all vice.

THe reformers, as is recounted partly in the third booke and second chapter, partly in the fift chapter of the same booke, are of opinion that Christe vvās noe lawvgiuer, but rather that he came to free vs from all lawes: vvwhich doctrine althoughe I haue in the former places alleaged, yet to ease the reader, it shall not bee amisse here also to set dovvne the same doctrine in other their ovvn vvords. *in cap. 4. Gal.* Luther in a comment of his on holy scripture, often tymes inculcateth that by Christ vvee are so freed from all lawes that none of them can bynd vs, or touch vs in conscience. These are his vvords: *Discas igitur pius legem & Christum duo contraria esse prorsus incompatibilia: presente Christo lex nullo modo dominari debet sed cedere debet & conscientia & relinquere cubile (quod angu-*

Primus est, quam ut duos capere possit) soli Christo;
 Let therefore the godly man learn to know that
 Christ and the law are twoe contraries alto-
 gether incompatible: Christe being present, the
 law must in no wise rule, but must depart from
 conscience, and leave the bedd (vvhich is to nar-
 row for twoe) to Christe alone. Vwhere you
 see that hee makes Christe and all lawes
 euen his oovn lawes so contrarie, that if
 Christ stand, noe law can stande, nor ha-
 ue any force ouer conscience. And in a-
 nother place of the same comment, thus ^{in c. 2. Gal;}
 hee defineth: *quatenus est Christianus, est su-*
pra omnem legem: as hee is a Christian, or in that
 hee is a Christian, he is aboue all lawe. And
 yet again in another worke of his, hee ^{1. de libertate}
 speaketh more boldly and plainly: *nullo* ^{Christiana,}
opere, nulla lege homini Christiano opus est, cum
per fidem sit liber ab omni lege: for a Christian no
 law nor worke is needfull, seing that by faith
 he is free from all lawe. The same opinion
 holdeth Ihon Caluin as in the former and ^{Supra, c. 1. 2.}
 many other places is plainly to be seen. ^{Inst. c. 2. 6. 7.}
 By vvhich doctrine althoughe they
 vvill seem to make Christe a more per-
 fect redeemer as before is noted, yet
 in deed they make him a fauourer and
 patrone of all vice and vvickednes. For
 if vve be freed from all obligation of la-
 wves, then do they noe more bynde vs
 then lawes abrogated: if they bynde

not in conscience, then noe man is bound in conscience to obserue them: If he be not bound in conscience to obserue them, then he sinneth not in transgressing them no more then in doing contrarie to a law which is abrogated, bicause euery sinne is against the obligation of one lawe or other, yea then he transgresseth not, bicause vvhere is noe obligation ther can be no transgression. If it be no sinne to transgresse lawes (as Luther and Calvin say that to a Christian such transgressions are not imputed as sinnes) then need not any Christian make any scrouple of any action by vvhat law soeuer it be forbidden, and so hee may as freely steale as giue almes, and as boldly hee may follow his lust and sensualitie, as liue chastly, and moderate his appetites; for vvhere noe law byndethe in conscience all is lawfull that liketh, and so the gappe is open to all manner of vice.

*The ninth Chapter proueth that in affirming
God to be the autour of sinne, the Reformer
open the gappe to all vice.*

I Haue already related the blasphemies of our new Christians against the goodnes of God, and I haue demonstrated that they are senseles, absurd, and im-

pious, in making God the autour of our sinnes, whose mercie pardoneth, and whose iustice punisheth the sinnes, but can not worke, or commit the least sinne without preiudice of his goodnesse and deitie also, which is goodnes it selfe. So that nowe I will suppose for my premises that they are of that opinion, and I will deduce for my intended conclusion, that this doctrine looseth the bridle vnto all iniquitie. For if a man be once perswaded as all Calvinistes are, that God is the autour and worker of his sinnes, what is ther remaining to restrayne and withhold him from sinne? he may and will easily discourse thus with himselfe, when soeuer the deuil vrgeth, or the flesh allureth, or the world intiseth him to sinne. This acte to which I am tempted and which commonly is called a sinne, is the worke of God as well as myne, and more his then myne, bicause as my oracle, (that is Ihon Calvin) telleth me, he worketh it in me, and vrgeth me vnto it. Why then should I ether be a frayed or ashamed to do that which God not only doth with me, but also so forcibly moueth mee vnto it, that (as M. Calvin telleth me) I can not possibly resist him? Am I better then he? or can any sinne be so vglye, as not to besecme

me vvhich belecemeth him, vvho is goodnes it selfe? But peradventure God dispenseth vvith him selfe but not vvith me, and therefore vvill not haue me to sinne. Vvill he not? Vvhy then dothe he vrge and egge me to sinne? vvhere I ame vrged, certes I ame vvilled, and vvilled by him by vvhom I ame vrged. Yea if sinne be the vvorke of God (as it is vnles Calvin lye) then is it the effect of his vvill (for as Dauid sayeth hee dothe all by his vvill, and as diuines say his pouwer is his vvill) and so I in sinning I hall do his pleasure and conforme my selfe to his vvill. Let vs sinne then freely, vvee do but Gods vvill, and let vs not make scruple of that, of vvhich hee is the vviller and vvorker, let vs not blushe at the turpitude of sinne of vvhich God him selfe is not as hamed, nether lette vs feare offence vvhere vve doe our masters vvill and pleasure, rather let vs persvade our selues that all sinnes are lauvfull and pleasing to God, bicause they are the vvorkes of his vvill, and consequently according to his vvill. But fye rather vppon this impious and licentious doctrine, God forbiddeth sinne by his lavve, and therefore vvould not haue it done, and hee punisheth sinne most severily, and therefore is no autour of it, and hee is goodnesse it selfe and deuoid of a mallice,

mallice, and therefore cā not vvorke sinne, vvhich is deuoid of all goodnes, and nothing but mallice.

The tenth Chapter by many pointes of their doctrine proueth that they take away all vice and vertue from mens actiōs, and so giue them leaue to sinne, and to do vvhāt they vwill.

IT is a thinge so manifest that vertue and vice, honestie & diſ honestie, is to be found in the actions of man, that there vvas neuer any people so barbarous or vitiouse, vvhich hath not commended many of mens actions, and hath not dispraised many others, and blushed at them euen in them selues, as not beſeeming mans nature, vvhich as it is reasonable, so it should be ruled by reason. Vvherfore to certaine actiōs, honours and rewarde haue beene proposed, and to others seuer punishments and chastisements. The vvilest of the Gētils vvhoſe reason by sinne & superstitiō vvas least obscured, vv ere of opiniō that some actions vv ere sinnes, and offences of God, & that others vv ere gratefull and pleasing vnto him. For they knew that God the autour of nature, as hee had ordained all thinges to their end, and giuen them faculties to exercise those actiōs, vvhich should bring them to their end; so hee hath ordained man vnto his

end, vvhich is to liue vertuously, and by
 verruous life so to serue God here, that he
 maye enioye him herafter: and therefore
 hee hathe endevved him vvith reason by
 vvich hee may know vertue from vice,
 and good from euill, and a vvill also to ex-
 ecute that vvich reason shal comaund;
 so that vvhen hee liueth according to rea-
 son hee followveth his nature, and Gods
 ordinaunce, and exercise the those actions
 vvich bescem his reasonable nature, and
 are pleasing vnto God, and vvhen he fol-
 loveth sensualitie and leaueth reason, the
 dothe hee that vvich is not besceeming
 his nature, then dothe hee breake Gods
 ordinaunce, and sverue from the end to
 vvich he is ordained, and consequentye
 sinneth & offendeth God. Vvherfore Ari-
 stotle sayeth that vvise and vertuouse men
 vvich liue according to reason are most
 deare vnto God. Plato affirmeth that God
 is the reuenger of sinne and dishonestie,
 and in another place he distinguisheth
 three kindes & states of men: The first of
 those that liue vertuously, and they sayeth
 he, are sent to the happy Ilands, vvich
 vvee vvould calle heauen: the second sta-
 te is of them vvho commit lesser faultes,
 vvich vvee vvould calle veniall sinnes,
 & such sayeth hee are purged for a tyme,
 (the same doe Catholikes saye of the that

l. i. Eth. c. 3.

*Ex Clement.
 Alex. orat.
 hortator ad
 gentes.
 in Phadone.*

dy out of mortall sinne yerare defiled, so
vvith veniall sinnes that they need some
purging in Purgatorie) and then vvith the
first sorte, are admitted to the happy Ilāds.
The last are they vvhich commir enor-
mous and hainous crimes, and such sayeth
Plato are tormented perpetually, bicause
their paines do them noe good, vvhich is
as much to saye, as Catholikes say of the,
vvhoe for greater offences of vvhich they
repent not before deathe, are condem-
ned to a prāmūire and perpetuall im-
prisonment in hell. Bv vvhich it may ap-
peare that not only Christianes but also
paganes and those that vvante the light
of fayeth, haue yet by light of reason es-
pyed vice in some of our actions, and ver-
tue in other some, and haue deemed tho-
se vvorthy punishment, these vvorthy
some revvard. And yet if vvee giue cre-
dit to our nevv Christianes, vvee must
acknovvledge noe more vertue or vice
in the actiōs, of men the in the operations
of brutish and vnreasonable creaturs. For
first if it be true vvhich Luther and Calvin
teache vs, that noe lawes cā bynde a Chri-
stian, then doth it follovve that a Christia-
ne can not sinne and consequently, that
ther can bee noe vice in any of his actiōs.
For vvher noe lawe byndeth there is noe
lawe, vvhere no lawe is, there is noe

transgression of lawe, vwhere is no transgression, noc sinne can bee, bicause every sinne is a transgression of one lawe or other. Vvherfore S. Paule sayeth that vvithout lawe sinne is dead and of noemallie. And S. Ihon sayeth that vvholesoeuer sinneth committeth iniquitie, and that sinne is iniquitie, that is transgression, for so the Greeke vword *anomia* vvwhich hee vsesh, importeth, & thertore the Grecia-nes commonly calle sinne by the selfe same name. And althoughe some actions vvwhich are of them selues euill, are not sinnes bicause the laweforbiddeth them, but therfore are by the lawe forbidden bicause of them selues they are sinnes, yet certaine it is that there is noe sinne but it is forbidden, ether by the layv of God, or of nature, or of man, and therfore vvell might sainct Austine saye, that noe sinne shoulde be, if noe lawe did forbid it. And althoughe sainct Paule sayeth that the gentils sinned vvithout a lawe, and therfore shalbe punished vvithout a lawe, yet hee excludeth only a vvritten lawe such as the Ievves had, and vvithout that (sayethe hee) the gētils doe sinne, but yet not vvithout all lawe, for at least they transgressed the lawe of nature, othervvise they could not haue sinned, bicause euery sinne is against one lawe or other;

Rom. 7.

1. 10. 9.

1. 2. de pec.
mer. c. 16.

Rom. 2.

and so if noe law bynd vs in conscience,
noe sinne at all can bee found in our a-
ctions, be they neuer so crolling and con-
trarie to reason. Secondly they denye
free-vvill and consequently they take
avvay all vice and vertue. For if vvhen I
do that action vvvhich is counted a sinne
I haue noe free-vvill, then I can do no o-
thervvise, if I can do noe othervvise, I
ame not to bee blamed for that, vvvhich
I could not auoyed, but rather to bee pi-
tyed that I ame so constrained. And if
vvhen I pray to God or giue almes to the
poore I can do no othervvise, (as I can
not if I haue noe free-vvill) I ame not
prays vvorth, bicause noe God a mercie
to him that dothe vvell vnavvares, or
vvether hee vvill or noe. Vvherfore vvee
commend those mozte vvvhich doe vvell
freely and of their ovvne choise, & whe-
re vvee see men by feare or cōpulsion are
driue to vvell doing, vvee cōmend them
the lesse, by how much greater vvas the
constrainte; vvvhich is a signe that free
choise, more or lesse, is necessary to the
making of a vertuouse action. Thirdly
they say that God imputeth no sinne vn-
to a faichfull man, vvhen it followeth
that there is noe sinne in their actions, or
that God is deceiued, or is noe right este-
mer of thinges; but this they vvill not saye

and therefore must auouch that there is noe sinne in Christians actions. Fourthly although herin they speake not vvith that consequence vvwhich might haue beene expected of men of reason, they affirme that all our actions euen those that go for best, are of them selues mortall sinnes, vvwhich deserue no better reuward the eternall damnation; vvwhich if it be true, thence must needs follovv, that there is not any vertue in our actions, bicause vvhere vice is, vertue can not bee; and so vertue vvwhich proceedeth not but *ex integra causa*, from an intier cause, is cleane taken away. Fiftely they affirme that God is the autour of all our sinnes, and seing that his vvill is his power, by vvwhich he causeth all thinges, sinne is according to his vvill: yea they affirme that he moueth vs & eggerth vs to sinne, vvwhich is a signe that hee vvill haue vs sinne. If sinne then bee according to God his vvill, it can not offend him, but rather please him, bicause the vve are pleased vvhen thinges do fall out according to our vvill and desire; and seing that vvhere noe offence is there can bee noe sinne, it follovveth, that if God bee the authour of sinne, then sinne is noe sinne at all. Out of these opinions I gather that nether sinne nor vertue is remaining in mens actions, and consequently if this

doctrine bee true, noe man needeth to feare sinne or to care for vertue, bicause this vword, vertue, is but a vvorde vvhich hath no thinge any vereable vnto it, and this name, sinne, is but a bullibagge or bugbeare, deuised and inuented to learne fooles vwith all, bicause according to the new religion, there is noe more sinne in the actions of men, then of brutish beastes.

The eleuenthe Chapter sheweth how they take away all conscience and so also open the gappe to all vice.

SO carefull is our heauenly father, least we should commit any sinne, that he hath provided, not one, or tvvoe, but many and sundry meanes to restayne vs from it, as being the only thing vvhich displeaseth him, and preiudiceth vs. He hath engrauen in our hartes a lawe of nature and reason, vvhich dictateth vnto vs vvhath is good and vvhath is euil, and comaundeth vs to embrace the one, and to auoide the other; by reason of vvhich lawe the Gentils (as saint Paule sayeth) could not plead ignorance for an excuse for their sinnes, bicause they had a lawe vvritten in their hartes, by vvhich they might haue squared their actions and directed their liues.

Rom. 2

according vnto reason, and vvith in the boundes of nature. To this law before Christs cōming, he added a vvritten law for our better direction in the vvaye of verrue, not only naturall, but also supernaturall. And vvhen the fullnes of tyme, that is the tyme of Christe and the newe law, vvvas come, hee gaue vs another law more perfect, then the olde, vvwhich therfore leadeth vs to greater perfection. And because lawes are mute, vv^{ch} can not speake nor interpret them selues, and if they bee not put in execution they are easily condemned; he hath appointed interpreters, suche as are our Pastours and Doctors, to expound this law vnto vs, and Magistrates also to see it put in execution, and to punish the transgressours. But least that vve should take our libertie in sinning, vvhen vve can auoide the rigour of the law, and the eye of the Magistrate; he hath lodged in our bosoms, a seuerer Iudge and monitour, called conscience, vvwhich keepeth vs in awe, and makes vs feare to sinne, euen then, vvhen secrecie promisseth securitie. Vvherfore Origen calleth conscience a correctour and correcting spirit, because it punisheth and amendeth our faults and disorders, yea hee calles it also a Pedagogue and Schoolmaster, because it instructeth vs and teacheth

vs our duties, and keepes vs in no lesse
awve then dothe the Schoolmaster his
Schollers. S. Damascen calles conscience *ex Th. 1. p. q.*
the eye of the soule, bicause it layes all our *71. 4. 18.*
actions open vnto the vevve of the soule,
& ruleth our vvholl life, as the eye doth
the body. This conscience like a lavve tel-
leth vs vvhath in euery particuler circum-
staunce is lavvfull, vvhath vnlavvfull; like a
vvitnesse it accuseth vs, and brings in evi-
dence against vs; like a Iudge it condem-
neth vs as guiltie vvhē vve haue comitted
a faulte, and declareth vs innocent of the
facte, vvhē vve haue not doone it; and
like an executioner or minister of iustice,
it tormenteth vs, and layeth vppon vs our
devv paine and punishment. That con-
science is a lavve vve easily perceue and
daily experience in our selues. For vvhē
naturall reason and our Synderesis telles
vs, that vice is to be eschevved, & that for-
nication is a vice, conscience concludeth
ergo thou mayst not commit it: and if not
vvithstanding consciences prohibition, vve
do commit the same, vve do against con-
science, and transgresse the lavve of con-
science, vvhich alvvayes in particuler doth
dictate vnto vs, vvhath is to bee embraced,
and vvhath is to be eschevved. Vvhē the
lascivious man is moued vnto luste, con-
science like a lavve forbiddeth him, and

vhen the theefe is tempted vnto thefte, conscience sayeth he must not comit it, bicaule he must not do that to another, vvhich he vvould not haue doone to him selfe. And if a freind leaue a ieyvell vvith his freend, to vvich none but they twoe are priue, conscience vvill vrge him to restitution, and commaund him to restore that, to vvich the Princes laue can not compelle him bicaule it meddles not vvith secrers. And so conscience is a lawe, and so rigorous a lawe, that it admitteth noe excuse, noe cloake, nor dispensation. It is a vvitnesse also, vvich accuseth vs euen of our secret sinnes, and vvorkes of darkenes, and proues vs guiltie before the diuine tribunal. And vvwhether thou be in bedde or at borde, at home or abroad, in company or alone, it still cryeth against thee, guiltie. And if thou seekest by sylence to put this vvitnesse to silence, or by stopping the eares of thy soule, not to giue eare vnto him, he vvill allvvayes busse in thy eares, that vvich thou vvouldst not heare, and vvill so plainly conuict thee, that thou canst not deny the faulte. Vhen Adam and Eue had eaten of the forbidden frute, before God accused them or tooke notice of the matter, their ovvn conscience accused them, and so plainly convicted the,

that they vvent and hidde their heads in a
but he for shame. Cain also their vnto- Gen. 4.
vvard sonne, had no soener made oblatiō
of his niggardly sacrifice, but conscience
accused him, and brought in such euiden-
ce against him, that he chaunged conte-
naunce like a guiltie person, and hounge
dovvn his head like a sheep-biter. And
he had noe soener butchered his inno- Gen. 4.
cēt brother Abel, but Abells blood cryed
vengeaunce against him; And thinke you
that conscience held his peace? noe noe,
this vvitnessse cryed out so shrilly against
him, that he cryed *peccavi* and acknowv-
ledge his faulte to be so great, that Gods
mercie vvas not able to forgiue it. Like-
vvise the brethern of Ioseph after that
they had most traiterously told him, and
vvith a bloody coat had couered all the
matter, and cleared them selues also befo-
re their father; yet still, (especially vvhen
any aduersitie crossed them) their conf- Gen. 42. 40.
science accused them, and made them to
confesse, that iustly their disignements
vvere crossed for the vnkind parte vvich
they had played vvith their brother. So
that the old prouerb herin is verified; *con-*
scientia mille testes, conscience is a thousand vvit-
nesses. Nether is cōscience a lawv and vvit-
nessse only, it is a ludge also, vvich con-
demneth vs if yve be guiltie, and absol-

*Psal. 50.
Luc. 7.*

ueth vs also, it vve be innocent and guiltles. Cain you see hangeth dovvn his head like a condemned man and confesseth the sentence Iuste, only his errour vvas that he appealed not from the tribunal of conscience, to the highe Iudge God him selfe vvho vould haue shewed mercie if he had not dispayred of mercie. Cōscience condemned Manasses Dauid Marie Magdalen and all those penitent sinners vvvhich scripture hath recorded, and that vvith suche euidence, that they confessed the selues guiltie and the sentence iust. And vvee see by experience, that vvhe vvee seeke to excuse and flatter our selues, conscience vvill not be flattered, but like an incorrupt Iudge pronounceth sentence against vs, euen they vvhen before Princes tribunals vvee bee freed and absolved. Conscience hauing pronounced sentence like a Iudge, executeth the sentence and punisheth vs like an executioner, and minister of Iustice, causing in our myndes, vvher the sinne vvas contriued and conceiued, a certain remorse and yvorme of conscience, vvhole gnawing tormenteth vs. So that vvhen the soule hath conceiued sinne and borne it also, and brought it to light by external action, farre othervvise dothe this impious impetorment her, then doth the litle infante

the vvoman great vvith childe. For the
 vvoman conceueth vvith pleasure, and
 though she beare vvith payne, yet after
 that she is deliuered & brought to bedd,
 she reioiceth, and vvith the so ioyfull a harte,
 that she forgetteth her paines in bearing.
 But the soule, though in conceiuing sinne,
 she finde some pleasure, yet not vvithout
 some murmuring and grudging of consci-
 ence, and vvhen she is deliuered of this
 bastardly Impe, then beginnes her tor-
 ment. Iudas vvvas so invvardly vexed and ^{Mat. 27.}
 tormented after he had conceiued and
 contriued his treason against his louing
 and Innocent Master, that for an ease he
 vvvent and houge him selfe, counting that
 a lesse punishment then the torment of
 conscience. And true it is vvwhich the scri-
 pture sayeth: *Semper præsūmit saua, perturbata conscientia*: a troubled conscience all vvayes
^{Sap. 17.}
 imagineth cruel and terrible thinges. True it is
 also vvwhich Saint Austine affirmeth, that
 euery inordinate mynde is a paine vnto it selfe. ^{1. 1. conf. c. 12.}
 And true it is vv^{ch} Iuuenal the Poet sayth,
Prima est hac ultio, quod se
Iudice, nemo nocens, absoluitur.
 The guilties first torment, is this
 That neuer he absolued is ^{Satyr. 11.}
 If hee him selfe pronounce sentence
 Vvwhich is decreed by conscience.
 But to go no farther, experience vvill

vvitnes that conscience vvill neuer let a sinner be quiet, till by penance he hath ridde him selfe of his sinne, but vvaking it tormenteth him vvith remorse, sleeping vvith fearfull dreames; and vvhersoever he goeth, it putterh hell before his eyes, and the seuerer Iudgement of God, the abomination of the sinne, and the greatnes of the offence. For as the drounken man, drinckes at the first vvith pleasure, but vvhen he is drounke, his head akes, his stomake is oppressed, and all his body is distempered, so although in the committing of the sinne vve take some pleasure, yet vvhen the sinne is committed, vve feelee the smarte. And as the adulterer, theefe, or murderer, after that the facte is committed, hath allvvayes the seuerer lawes and punishments before his eyes, and feareth the rumour of the people, and censure of the Iudge, thinketh euery man that looketh on him, ready to arrest him, and vvhere mee are not, is a frayed of trees, bushes and shadowes, so a man vvwhose conscience condemnes him of sinne, feares his ovvne shadowe & the darkenes of the night, imagineth that in euery thunder clappe God leueleth at him, that euery old howse by vvwhich he passeth, or into vvwhich he entereth, staieth to make a fall on him,

& surmifeth that in euery bush, one lyeth
 in vwayte to kill him. King Richard the *Sir Thom.
More in his
life.*
 third may beare vvitnesse of the torments
 vvher vvith conscience vseth to afflicte all
 transgressours, for hee after that hee had
 most vnkindly and traiterouhy butche-
 red his innocēt Nephevvcs, vvhome, he
 should haue protected, vvas alvvaycs so
 troubled in mynd, that after that facte,
 hee looked like a madman, some tymes
 laying his hande on his dagger, some ty-
 mes starting, some tymes suddainly loo-
 king backe, as if hee vvould vvarde some
 deadly blowe, vvwhich allvvaycs seemed
 prepared for him. Besides all this, sinne
 allvvaycs breedeth a vvorme in consci-
 ence, vvwhich is fedd by sinne, and neuer
 leaueth griping and gnawing, till sinne
 vvwhich is this vvormes food, by penaunce
 is taken avay, that so the gnawing vvor-
 me may dy for vvante of food, and con-
 sciēce receue ease, and be freed from such
 a torment. Nowve contraryvvise if consci-
 ence finde vs guiltlesse, she absolueh vs
 like a Iudge by sentence, and cleareth vs
 euen then, vvhen men condemne vs, and
 declaring inwardly our innocencie be-
 fore God and our ovvne soule, recreateth
 the mynde and feasteth it vvith a banquet
 of contentment, according vnto that
 saying: *Secura mens iuge conuiuium: a mynde* *Prov. 15.*

without care is a continuall banquet. This

1. Jo. 3.

Peace followeth a good conscience, *vv*th like a good iudg declareth vs before God not guiltie. So saint Ihon sayeth that if

2. Cor. 1.

our harte) that is our conscience) reprehend vs not, *vv*e haue a great confidence in God. And saint Paul sayeth *that our glorie is the testimonie of our conscience.* For althoughe men

1. cor. Secū.
Man 6. 1.

thinke euil of vs and condemne vs as guiltie, yet if conscience cleare vs, that is our contentment of mynd, and glorye before God. Vvherfore saint Austine biddeth the to thinke vvhat thou vvilt of Austine, only (sayeth hee) let not my conscience accuse me before God. By vvich good offices of conscience it appeareth most manifestly, vvhat a svvay conscience beareth in the rule and ordering of mans life, and actions. The Prince and magistrate ruleth only the outvvard man, punisheth only our externall actiōs, bicause of them only he is able to iudge, but conscience gouerneth bothe the outvvard and in vvard man, iudgethe of our invvard actions, condemneth them and correcteth the most seuerely as is allaeady declared. So that he that takethe avvay conscience out of the vvorld, openeth a vvider gapp to all vice and disorder, then if hee should put all Princes and magistrates out of office, and take the svvorde from them, bicause

cause these being taken away, yet conscience being left, wee should haue some guide & staye of our morall life, but if conscience be abandoned then haue we no ruler nor gouernour of our inward man, yea nor of the outward man, when ether secrecie promiseth securitie, or pouer dares varraunt vs to goe harmeles. And this the heathen Philosophers could see, yea could not but see: in so much that Cicero sayeth: *magna vis est conscientie in utraque partem ut neque timeant qui nihil commiserunt, & panam semper ante oculos versari possunt qui peccauerunt*: great force hath conscience in both partes (that is in good and euil life) in so much that they feare not who haue committed no fault, and they who haue offended, haue all wayes the punishemēt before their eyes. And in an other place he proueth by experience howe necessarie conscience is to restraine vs from sinne: For (sayeth he) take away conscience and what will he do in the darke that feareth nothing but the witnessse or Iudge? What will he do in the desert, when he meeteth with a man laden with gold, and weaker then himselfe? Truly if conscience bee taken away, we will neuer make scruple of secret sinnes, no nor of publike transgressions, if ether by pouer or bribe we can escape the penalties of the lawe. If conscience

Orat. pro
Milon.

l. i. de legib.

bee once banished the world, bargaines
vill leeldom holde, and promises vill as
leeldom bee kepte, chastitie vil allvaies
bee in daunger, ritch, and treasurs vill not
bee secure, Princes liues vill bee subiet to
hazard, false dealing vill be rise in buying
and selling, the eues, coofeners, cutpurtes
and conicatches haue good leaue and li-
bertie to exercise their artes, and the gap-
pe vill ly open vnto all vice. Hovve per-
niciouse then vnto vertue. and hovv fa-
uourable vnto vice is our Reformers do-
ctrine vvhich (as I shall euidentlye proue,
and therefore breefly, bicause evidently)
despoilethe the worlde of conscience
more necessarye to mans life then the
sonne it selfe. They say as is already rela-
ted, that to a faithfull man and true Chri-
stian, God imputeth no sinne: vvhy then
should a Christian make conscience of
sinne vvhich if it bee not imputed either
is no sinne at all or elle not to bee cared
for? They auouch that since Adams fall
man neuer had free vill and libertie, and
seing that vvher noe libertie is no sinne
can bee (for no man deserueth euil for
that vvhich he could not auoid) it follo-
vvethe that vvho soeuer is perswaded (as
all must be by theyr opinion) that hee
hath no free-vill, must make nether con-
science, nor scruple of any sinne. They

affirme also that by Christe vvee are freed from all obligation of lawes, in so much that noe lawe can bynde or touch our conscience; vvee need not then make scrouple of anye transgression or sinne, vvhich in that it is sinne is against y^e obligatiō of one lawe, or other, bicause vvhere no lawe byndeth there is no obligatiō, vvhere noe obligation, is noe breach or transgression can bee founde, and vvhere no transgressiō, there is no sinne, & vvhere noe sinne is, no conscience of sinne is to be made. It is an atticle also of faythe amongest them or at least a thing necessary to bee beleueed, that the commaundementes are ampossible. vvho then vvill bee so madde as to make conscience for not full filling the lawe vvwhich is impossible to bee full-filled? as vvell truly maye the prisonner make a conscience that hee goeth not to the Church or sermō on an holy daye vvhen he is faste, chained to a blocke in prilon, and the doores are faste locked & bolted. Bicause it is as impossible (if Calvin lye not) to keepe the commaundements, as for that prisonner to go to the Churche. They are of opinion that god is the autour of all our sinnes as vvell, yea more then vvee or selues, bicause hee is the principall cause vvee are only his instrumēt; vvwhich if it bee true, noe man

needeth to bee soe scrupulous as to make bones of that, of vvhich God him selfe makethe no conscience? And if conscience bee takē a vvaye, the lawe, vvitnessse, Iudge and Executioner is taken a vvaye; & so good leaue is giuen to playe vvhat euill parts vvee vvill, if ether vvee can by secrecie auoid the magistrats eye, or by violence and force resiste his pover, for then, conscience being taken a vvaye, nothing is remaining to keepe vs in a vve.

The twelvetb Chapter shewetb how they open the gapp to pride.

I Haue already declared how the Reformers by many pointes of their doctrine opē the gapp to all vice in generall, now it shall not be amiss to shew, how they fauourize some vices especially and in particuler. And first I vvill beginne vvith pride, bicause that vvas the first sinne and the first cause of all sinnes, bicause the deuil sinned before man, and his first sinne vvas swelling pride, by vvich hee coueted to bee as great, and as highe in perfection as the highest. Yea many are of opinion that Adams first sinne also vvas pride, vvich moued him to eate of the forbidden frute maugre the comma-

undement of God, imagining that soe,
(for so the deuill had promised) hee
should become like vnto God in know-
ing good and euil. And this is the cause
vvhy proud men especially are called
the children of the deuill, bicause by pride
they especially ressemble him. Vvher-
fore that doctrine vvhich stirreth vp a
proude cōceipte in vs, cā not bee of God,
bicause it moueth to pride vvhich is of
the deuill; and therfore if I shall proue
that our reformers doctrine puffeth vp
vvith pride all those vvhich follovvē it, I
shall proue it not to bee of God but of the
deuill. For althoughe pride be a common
disease of all heretikes (for vvhoē so pre-
ferreth his ovvne iudgement before the
vvholle Church as all heretikes doe in
that they are heretikes, must needes con-
demne him selfe of an extraordinarie pri-
de) yet some heretikes by some pointes
of their doctrine, haue giuen more especi-
all cause of this sinne of pride. The Gno-
stikes vvēre of opinion that as gold thou-
ghe cast into the mire, neuer looseth his
natiue colour and perfectiō, so a iust man,
such as they counted them selues, can ne-
uer bee soyled, neuer loose his perfection^{Ex Item. l. cō}
in vvhat actions soeuer hee intermed-
leth him selfe, thoughe in adulteries and
fornications. Vvvhich doctrine moued

them to such a conceit of themselves, that they thought themselves to know all things and to be so perfect, that no sinne could contaminate them. The like was the pride of the Novatians who therefore called themselves, pure, and cleane. And to omit the pride of Arius, Nestorius, Luther, and Calvin which in the first booke I have set downe, let vs see how their doctrine puffeth me up with pride. They are of opinion, as is already related, that we are iust by no other iustice then Christes own iustice; which doctrine whome soever embraceth, he must needs be perswaded that he is as iuste as Christe him selfe, because in his opinion they have both one and the same iustice; which perswasion is enough to stirre vs up to Luciferian pride as is already in another place demonstrated. They assure their Schollers also that the iustifying faith is a full assurance of iustice, saluation, and election, as may appear by their own words which I have in this seventh booke already set downe, which also gives great occasion of an insolent pride. For if when we persuade our selves (as Catholikes doe) that we are nether sure what now we are before God, nor what shall become of vs hereafter, we have occasion to humiliate our selves, and to worke

*Ex Amb l.c.
de penit. c. 1.*

chap. 5.

*See the third
booke.*

Phil. 3.

our saluation in feare: then certes he that
 perswaderhe him selfe, that hee is cocke-
 sure of his saluation, hath the great occasion
 to become carelesse, arrogaunte, haucie,
 and high-mynded. Vve haue an exam-
 ple of a noble vvoeman called Gregoria
 mayd of honour to the Emperers, vvoe
 hauing conceiued highly of saint Grego-
 ries sanctitie, vvrote vnto him to imparte
 vnto her a secret, to vvit vvwhether her sin-
 nes vvwere forgiuen or noe; but saint Gre-
 gorie answered her that she demaunded
 of him a harde and vnprofitable questiō;
 harde, bicause his sanctie vvvas not such
 as to deserue a reuelation from God of
 so secret a matter; vnprofitable, bicause
 (sayeth he) such a reuelation vnto you
 vvwere not expedient: better it is that you
 should be ignoraunte of that till the laste
 daye, vvwhich must allvvayes be feared &
 suspected, that in the meane tyme you
 may vvath away your sinnes by teares
 of contrition. They affirme also that e-
 uery man hath a priuate spirite by vvwhich
 hee is sure vvwhich is true scripture, and
 vvwhat is the true meaning therof: vvho
 therfore, bee hee man or vvoman, clarke
 or cobbler, is supreme Iudge of religion,
 and is to rely nether on Pope, nor Char-
 che, nor Councell, for faith and religion.
 Vvwhich doctrine howe highe it is able to

Greg. l. 6.
 Reg. c. 186.

See the first
 booke, chap. 22

*See the first
booke, chap. 3.*

enhance the spirites of men that are so persuaded, a blinde man may see; and this is the very cause why Luther will iudge both of Churches and Councells and preferre his ovyne iudgemēt before them all. For althoughe hee sayeth only that by scripture hee will iudge Fathers, Churches, Apostles, & Angelles also, yet seeing that the controuersie is not whether fathers or scriptures are to beleue, because they were neuer contrarie, but rather whether Luther or they better understood the scriptures, hee maketh him selfe, in effecte, Iudge of Church, Pope, Councelles, Fathers and Angells; wherein how brauely he playeth the parte of Lucifer, it is as euident as that Luther, and Lucifer begin with a letter.

The thirteenth Chapter sheweth how their doctrine induceth men to idlenes, yea how idlenes according their doctrine is the perfection of a Christian life.

All creaturs are created to worke & labour, and so they must attaine vnto their ende and perfection, because God and nature hath so ordained it. The angelicall spirits like byrds in the springtyme (for heauen is a continuall springtyme) sing prayles vnto their Creatour

and attend continually vpon the diuine
maiestie on highe, yet so, that they haue
also an eye vnto our affayres and necessi-
ties in this lower vworld. For the suprem
Angells receue illuminations from God,
vvhich they imparte vnto the inferiour,
vvhich are allwayes occupied in guarding
and defending vs and menaging our af-
fares: and so ether mediately or imme-
diately they are *administratorij Spiritus, ad-* Heb. 1.
ministring spirits. The heauens moue con-
tinually, for the better and more equal be-
stoyving of their light and influences vp-
pon this inferiour vworld. The Sonne le-
aues our hemisphere at night, not to sle-
ep or to rest him selfe, but to runne ano-
ther course in the other Hemisphere for
the illuminating of those that are Antipo-
des vnto vs, vvhich course being runne,
he retournes to vs in the morning & so is
neuer idle. The moone euery moneth en-
des her course, & euery starre and planet
hathe his taske appointed him, vvhich in
a certain tyme he must accomplish. The
earthe vvhē he is out of his place moueth
down vvard to the Center, and vvhē by
force hee is deteined, hee shevveth by
his vvaite vvhāt an inclination hee hathe
vnto his proper motion: The fier moun-
teth aboue all tovvardes the Concauitie
of the Moone vvhich is his naturall pla-

ce: the vvater and ayre take vp the middle roomes vvhere and vvwhether they moue continually. Trees, plantes, and hearbes seeme in vvinter to take their rest after theyr former labours, and in the spring tyme they fall to vvorke again, and first they bringe forth the leaues, then bloomes and blossomes, and lastly the sweete frutes of their labours. Brute beastes besides the labours to vvwhich by man they are appointed, haue their ovvn proper exercises in vvwhich they occupie themselves. The bee is not soe bigge in body as busie in operation, in so much that vvhen vve vvill describe a laborious mā, vvce say that he is as busie as a bee. These litle creaturs vvhat paynes take they in gathering their hony, in making their combes, in disposing and vvorking their hony, and vvhilest some are vvorking abroad to bringe home the matter of hony, some staye at home to order it, some vvatche for the securitie of them that labour, and all are incensed against the idle drones, and do not only expelle them out of theyr company, but punish he them also seuerly euen vnto death it selfe. The Ante also of vvhome the scripture biddeth the idle parson to learne his lesson, laboureth in the sommer to make provision for that on vvwhich he is to live in

winter. So laborious are these litle creatures, that many tymes they cary burdens bigger then them selues, and that vvith such diligence, that vvith passing often times one vvay, their litle teete doe make a pathe to appeare euen in the flinte. And vvhen amongst other prouision they haue brought home their corne to their barnes, they are not idle after haruest is doone, but sometymes they are occupied in nibling vppon the endes of the corne, and graines, least they should growe a freshe; and least that the moysture of the earthe corrupte their corne, they bring it forthe in a sonnie daye to drying, and aftervvardes they cary it againe into their granaries. Byrdes builde their ovvne nestes and flye tarre and often for the tymber and mortar vvwhich is belonging vnto the making of such a pallace. Conyes vvorke their burrovves out of the ground, and there is noe creature vvwhich is not deputed to vvorke in one kind or other. And shall vve thinke that mans felicitie consisteth in idlenes? Noe, noe, as *the birde is bread to flye* so man is borne to vvorke and labour: in so much that God appointed Adam his talke in Paradise, vvwhich vvvas to labour & till the ground, vvwhich labour notwithstanding should haue been noe paine but rather a pleasure

Plin l. 11. c. 2.

Horat. l. 1.

Satyr. 1.

Iob. 2.

and recreatiō vnto him. For if Cyrus king of the Persians tooke such delight in gardening, in so much that he caste the beddes and knottes of his owne gardēs, sette his owne hearbes and planted, and pruned also his trees vvith his owne hands; if the Romaine dictatours taken from tillage and husbandry, retourned againe to the same exercise after the tyme of bearing office vvas expired, much more might Adame in the state of innocencie and the garden of pleasure haue laboured, and vvorked for his recreation and pleasure, thus God delte vvith Adam to signifie by this corporall exercise vvwhich hee appointed him, the taske and labour vvwhich is necessarie for the soule in the exercise of morall and supernaturall vertue, vvwhose operations are called vvorkes. And truly vvho soe considereth the end of man and his felicity, vvwhich consisteth in the perpetuall vision and contemplation of God, vvwhich is the most noble operatiō vvwhich man hath, vvill not meruail that the meanes to attaine to this ende should be good vvorkes and operations. Vvherfore scripture almost in euery place exhorreth vs to the obseruation of the cōmaundementes, to vvorkes of charitie, iustice, mercie, temperaunce, fortitude, patience and such other vvorkes of vertue. And for this cause

*Perier. l. 4. in
Gm.*

*Th. 1. 2. 9. 3. 2.
2. 8. 4.*

fe our life is some tymes compared to a vvarfare in vvhich vve must allvvayes be fighting, or arming, or fortifying our selues, or obseruing the enemye, as souldiours doe; sometymes vve are compared to labourers in the vinyard vvhoe vvork for vvages, sometymes to runners & vvastlers, vvhoonne and strive for a goale, crowne, or reward. So that our perfection also consisteth in action, labour and operation. And truly vvho considereth howe vnnworthy a man idlenes is, vvill neuer dreame that in it should consist a Christians perfection. For idlenes is the mother of all vice, & the very bane of vertue, and no lesse pernicious to mans soule and body also, then it is to the ground of the gardener or husband man. For as the earth not tilled nor laboured, bringes forth nothing but vveedes, as the tree not pruned beares nought but leaues, and at the length not so much as leaues; so if by continuall exercise of vertue, and good vvorkes, the seed-plotte of our soule bee not continually manured and tilled, the seede of Gods inspirations & inclinations to vertue, vvvhich are neuer vvanting in our soule, bring forth the noe frute of good vvorkes and vertuouse actions, but only the breres, brambles and vveedes of vices do ouergrow the soule. And as the poole

that standeth and moueth vvith noe streame, stinketh, and engendreth nothing else but frogges, snakes & serpents, so the soule of man vvhich is allvvayes idle and vnoccupied and neuer moued vvith the exercise of vertue, putrifieth in her ovvn corruption, and bringeth forth nothing but monstrous vices. Truly vvhen man is idle he is vnarmed and exposed to all danger. Then the deuill taketh his tyme, the flesh assaults him, the vvorld molesteth him, and he becomes slave & captiue to them all bicause by operatiō he makes no resistance. And vvhereas much hurte hath proceeded from idlenesse, neuer yet any exploit or entrepryse vvorthy a man. Hence proceed fornications, adulteries, robberies, for vvhen the mynde is not occupied in good cogitations it is occupied in euil, bicause it can not be altogether idle but ether it is vvell or ill occupied. Vvherfore the Poet demaundet the vvhy Aegisthus became an adulterer, & he answereth thus. *In promptu causa est, desidio sum erat: The cause is easily to be tolde: hee vvvas an idle person.* Vvhen a man is idle and not exercised in vertuouse actions, vvhich produce good habits by vvhich our sensualitie is boidled, and our passions are moderated; then the flesh vvaxeth vvanton, sensualitie becomes effeminate, the pas-

fions are vnruely, and the man impotent to all vertue. Vwherefore Scipio in one thing, vvas vvifer the Cato, bicause Cato vvould haue had Carthage destroyed, that Rome might enioy a freer peace and libertie; but Scipio counted it more profitable for Rome to haue Cathage stand, that Rome might haue anemie to exercise her: vvvhich opinion of Scipio, tyme proued truest, for vvhe Carthage vvas after vvards ruined, Rome thinking her selfe secure, became careles and idle, and the Romaines, by idlenes lost their former force & prooves, and became altogether effeminate and impotent, slaues to sensualitie, vvho before hand beene Lords of the vvorld. And yet according to our new reformers doctrine, idlenes is the accomplishment and perfection of morall, and Christian life. For they first of all vvill make vs to beleue that a naked farthe, by vvvhich vvee apprehēd Christes iustice to bee ours, is that vvvhich iustifieth, and vvvhich is sufficient to saluation, vvithout good vvorkes, or obseruatiō of the lawe. Vvhich if it be true, Christian perfection shall consist in an abstracted and idle apprehension of Christes iustice, but in no practise nor exercise of vertue, in noe labour or good vvorke at all: and so vvheras all other creaturs attain to their end

by action, motion, and labour, man only by idlenes, that is by apprehending only, and doing nothing, shall purchase his felicitie. The artificer shall come to perfection in his arte by labour, exercise, and operation, not of one or tvvoe, but many dayes, yea of his vvholle life, bicause by cōtinuall practise he augmenteth his skill, but the arte of a Christian shall require no practice at all, no labour, no vvorking, bicause according to this opinion, on onely acte of faith before a man dyeth, is sufficient to iustifie him from all his former sinnes, and to make him as iuste & as holy as Christe him selfe, vvho is the *holy of holyes*, and so eternal felicitie vvhich is an operation, by vvhich vvee see God face to face & enioie our *summum bonum*, shall be gotten vvithout operation, and vvee shall vvinne our gole vvithout running, atcheue our victorie vvithout fighting, and gaine our vvages vvithout vvorking, that is by an idle faythe, vvhich apprehendeth only, but doeth nothing. They teach vs also that since Adames fall our nature is so corrupte, that all our actions euen those that go for best, are mortall, and dānable sinnes, in so much that you may as vvell and as soone, get oyle out of a marble stone, as vvring one good vvorke frō the nature of man; vvhich if it be true,

then

then certes sleeping and idlenesse is our greatest perfection. For if in euery acte vve sinne mortally, better vvere it to sleepe, then to vvathe and praye, better to sitte idle & to do nothing, then something, bicause in doing nothing vve doe no harme, in doing some thing vwhatloeu-er it bee, (bee it prayer and almes deeds) vvee sinne mortally, & so idlenesse is our perfectiō, bicause better it is to be idle thē ill occupied. Vvhence followveth my intended cōclusion, to vvith, that according to the reformers doctrine idlenesse is the perfection of a Christian mans life, and the best and surest meanes to attaine vnto his felicitie and to purchasse his Saluatiō.

*The fourteenth Chapter shewveth vwhat an enemy the reformers doctrine is to Chastitie
euen that vvhich is required bet-
vvixt man and vvife.*

CHastitie is a vertue vvhich allvvayes hath been priced at an high rate, & valevvved as one of the most precious ievvels of morall vertues: in so much that euen the heathens, though destitute of the light of faith, beholding the beautie of this vertue, fell into admiration of it, and from admiration came to bee in loue vvith the same. Lucretia a noble matrone of Rome is famous for this vertue,

vvho being violently oppressed by Tar-
 quinius Superbus tonne, tooke the mat-
 ter for such a disgrace, that vvith her ovy-
 ne handes she killed her selfe, counting
 lesse of death the of life ioined vvith such
 a disgrace. And the pagane Poets vvete
 to blinded vvith the splendour of this her
 vertue, that they could not see the foule
 faulte vvich she comitted in killing her
 selfe. For as Sainct Austine sayeth if it
 vvvas noe dishonestie to be oppressed vn-
 vvillingly, it vvvas noe iustice to punish
 her selfe vvith deathe, vvho had not been
 dishonest. The vestal virgins also vvete
 much admired for this vertue, or at least
 for a thevv of the same, and severly vvete
 they punished vvhen professing chastitie,
 they liued loosely, vvich yet they did so
 seeldome, that vvhen such a fault hapned,
 the yeare vvvas counted vnluckie, and the
 citie of Rome vvvas purged, and the Gods
 appeared vvith extraordinarie sacrifices.
 The lawe of Arcopagus punished no less
 him, that by importunitie entiled, then
 him that enforced, bicause the first abused
 bothe soule and body, the second the bo-
 dy only. By vvich it may vvell appeare
 of vvhat valevv this vertue is, bicause the
 deuill as by paganes he desired to bee ho-
 noured as a God in their Sacrifices, so
 vvould hee be serued of them by his vv

1st. 10. 19.

*2nd. 10. 18.
Dec. 3. 18.*

*Ex Gorg. in
orat. pro Hel.*

itals, as God is by his virgins. But not on-
ly paganes haue esteemed of Chastitie, for
brute beasts also, although they be not ca-
pable of true vertue, haue affected an ima- *Epiph. bar. 7*
ge of this vertue. The Lionesse permit-
teth the Lion but once, and once to pro-
pagate her Kinde, and once only to kee-
pe Chastitie so much as may be vvithout *Ælian l 10. 8*
iniury to her Kinde. The byrde called *Plin. l. 10. c. 10*
Porphyryon vvill sorte her selfe vvith no
moe mates then one, and so abhorreth
vvomanish dishonestie, that if she see the
vvife commit adulterie, she vvill bevvray
it to the husband by hanging her selfe. *Cirill. l. 1*
Yea if this byrd perceue any mayd to
play the naughtie-packe or harlot, she
vvill pine her selfe avvay to death. The li-
ke is the nature of the Turtle, vvho vvhen
her mate is dead, mourneth in solitarie
places, and neuer vvill admit any other to
her company, much lesse vvill she play a-
ny false play vvhilest her mate liueth, & *Carm. 10*
foe (sayeth saint Gregorie Nazianzene) *Vulg.*
she giueth vs to vnderstand, at vvhat a
pricke virginie is to be vaued. The
Storke is such a louer of chastitie, that (as *l. 1. c. 10*
Ælian reporteth) vvhen on a tyme a cer-
tain vvoman of the citie Ceres in Thessa-
lia vvvas false to her husband in being to
familiar vvith her man, this byrde so ab-
horred the facte that she pulled out the

*Georg. Pitho-
rum vikinga-
nus med. &
Palladius.*

*Aug. l. 10.
c. 18.*

*6. 19.
Th. 2. 2. 9.
2. 1. 1.*

adulterers eyes. Bees also are so delighted vvith chastitie that besides that they conceue vvithout carnall copulation, they vvill not stay in their hiues, if their keeper be blasphemous, slovenlyke, greasie, vnchast, or impur of body. And in our selues be vve neuer so giuen to Luxurie, vvee experience how nature reuerenceth as it vvete this vertue of chastitie. For vvho is so impudent, that is not ashamed of his ovvne lustes, and therfore euerie one desireth darkenes, or obscuritie and secrecie to hide them, euen then vvhen hee taketh but his lawfull pleasure vvith his vvife. And vvhy sayeth S. Austine are vvee more ashamed of our lustes, then other vices or passions? The reason is (sayeth he) bicause the rebellion of the fleshe, is farre different from other vices and passions, bicause these vvee can vvhen vvee vvill especially if vvee adde force to our vvill, repress and moderate, but the fleshe hath gotten, (since Adams falle) such an hand over the spirit, and vvill, that though vvee maye deny consent vnto her lustes and desires, yet vvee can not quite repress them, bee vvee as holy and perfecte as saint Paule vvas; And this makes the spirit ashamed, to take so fovvle a foyle of the fleshe, vvich as he is inferiour to

the spirit, so should she be at the spirits
becke and commaundemēt. Out of the
se premises Cicero gathereth this con-
clusion, to vvitt, that seing man is asha-
med of pleasure, it is an argumēt, that it is
vnnvorthy the excellencie of mans natu-
re, and I vvill adde another conclusion,
vvhich is this, that if lust and corporall
pleasure bee a thing to blushe at, then
chastitie vvhich is an abstinence from
pleasure, is a vertue most honourable,
gracing, and beleeving mās nature. And
although in the beginning of the vvorld,
vvhen mankind vvas not yet fully pro-
pagated, and again after Noes flud vvhen
it vvas all most ruinated, God commaun-
ded matrimonie, yet did he euen then by
many signes and tokens, but after vvar-
de, more especially, commend also cha-
stitie as a vertue most commendable. For
althoughe hee him selfe made the mar-
riage betvvixt Adam and Eue, and bad-
de them increase and multiplie, yet he
created them of virgins earth, vvhich as
yet had not lost her integritie, and he pre-
serued them virgins so long as they kept
their innocencie; and so virginie, and
innocencie, vvere companions in paradi-
se, and the vse of matrimonie began vvith
miseric. And if antiquitie may procure
credit, virginie must take the preceden-

l. i. Offe.

Gen. 2.

ce of matrimonie, bicause the vvoman is a virgin before a vvife, & a mayd before a mother. Yea althoughe both in y^e lavve of nature, and in the lavve vvritten, the greatest parte imbraced matrimonie, and fevy then did settle their cogitations vppon virginitie, partely bicause men vv ere as yet carnall and imperfekte, partelic bicause mankind vv as not fully propagated, partely bicause the Messias vv as not yet borne, and therfore euery one desired to mary, hoping that the Messias might chaunce to descend from their race (vv^{ch} vv as the cause vvhy barrennes vv as then so ignominious) yet euen then virginitie had her follovv ers, and vv ell vv illers. Abel, the first Preeft vve read of after Adam, and the first martyr, vv as a virgin, Helias, Helizeus, Hieremie, and saint Ihon Baptist, as the scripture insinuateth, and saint Hierom affirmeth, vv ere all chaste and vndefiled virgins. The highe preest of Moyse lawe, although he might marry (bicause that people vv as carnall and their sacrifices vv ere carnall and so required no virgin-preefts) yet he vv as commaunded to mary a virgin, and to absteine from her also vv hen he vv as to sacrifice. But in the newv lavve, vv hich brought more grace and greater perfection vv ith it, and therfore is called the

fullnes of tyme, virgins vvere more frequent. For after that the authour of this haue Christe Iesus vvas borne a virgin of a virgin mother, then all the vworld seemed to bee inamoured vwith virginitie. The Apostles vvhich vvere Christes first Preests, and Bishops, vvere ether virgins, or liued chaste like virgins, after preethood. Sain^t Philip had foure daughters, vvhich liued and dyed virgins.

S. Matheue the Apottle in Æthiopia instituted an angelicall college of virgins, to vvhich hee appointed Iphegenia y^e Kings

dāghter for the Abbelle, vvch after vvards cost him his life, but got him the crowne of martydome. Philo the Iewe makes

mention of diuers societies, vvhich in the primatiue Church liued chasty. Iusti-

nus martyr affirmeth, that noe people vvas so giuen vnto chastitie, as vvere the Christiāns of his tyme, vvhen (as hee layth) bothe men and vvomen kept virginitie to the end, and caryed it vwith them to their graue, yea to heauen, for a ieuell.

The like report giueth Tertullian of the Christians of his tyme, S. Ignatius, sainct Pauls scholler in one of his epistles, Saluterh a College of virgins, and a societie of vvidooves, and vvhen he vvas going to martyrdome, the cogitation of his death, and the lions vvhich vvere to deuour

Euseb. l. 1. c. 40.

30. *non virginis*

in vita eius.

l. de vit. con-

templ.

Apol. 2.

Apol. c. 9.

Ep. ad Philad.

So iem

monachis

in exilium

Ep. ad Romanos

N. 1. 12. 13.

him, could not put them out of his mynd, but euen then hee commended them to his Deacon and successours, as the *precious*

Ruff. l. 1 c. 8.

Iewels of Christe. Ruffinus also and other

Theod. l. 1 c. 8.

10.

Historiographers in commendation of Queen Helena Constantines mother, and our countrie woman, telleth howe vvhē she came to Hierusalem, (he that vvas the Emperess of the vworld, vouchsafed to serue the virgins at table, as a vwayting

l. 4. v. 12 cōf.

8. 20.

maide. And Eusebius putteth it amongst the prayles of Constantine her sonne, that he caryed allvwayes a great respecte to virgins, perswading him self, that God him selfe, dwelled in such chaste myndes. Nether cā our Reformers answere vwith any probabilitie, that this vvas the abuse and corruption of that tyme, bicause it vvas the vse and custome of the prime Christians, in vvhose memories the life, vvorkes, vvords, and examples of Christe, and his Apostles, vvere freshe, and in vvhose harts, the blood of Christe as yet vvas warme. And if this vvore an abuse, holy scripture is the cause of it, vvhich in many places commendeth Chastitie, and virginie. The Prophete Isaie or rather God by his mouthe, biddes Eunuches that is, chaste virgins, not to cōplain that they haue noe posteritie in vvhich their name maye continu, for sayeth hee, I

vwill giue them *a place in my house and a better name*, then they could haue in sonnes and daughters, for I vwill giue them *an eternall name* vvhich I hall neuer perishe.

Vvher hee can not meane Ennuches by nature, bicause hee hathe no reaso to promise more to them then to others, bicause theyr chastitie is forced, but hee must needes bee vnderstood of those Eunuches, of vvhich Christe spoake, vvhether hee ^{3648. 19.} sayed, that there are some, that haue *gelded them selues*, that is haue deprived them selues of corporall pleasures by free electiō.

Sainct Paule also auoucheth, that *it is good* ^{Cor. 7.} not to touch a vvoeman, And againe hee counsayleth them that are *free from a vwife* *not to seeke a vwife*. Yea sayeth hee *I vwould* ^{ibidem.} *haue all like my selfe*, that is chaste and continent, as all the Interpretours expound.

And although (sayeth he) *I haue noe la-* ^{ibidem,} *vve*, yet I counsaile all to be virgins: Yea reason also giueth chastitie the precedēce of matrimonie: For first as I haue sayed already, in that vve are ashamed of all carnall copulatiō, euen of that vvhich by marriage is made lawfull, it is an argument that Chastitie is more be seeming the nature of man. Secondly, man is reasonable and sensual, spirituall, and carnall, by reason of his compound nature, and by the reasonable parte, hee agreeth vwith angells, by

the sensuall parte vvith beastes; and seing
that the reasonable parte, is the best and
noblest portion in him, abstinence from
corporall pleasures makes him most like
to him selfe, yea to Angells, bicause by
that hee liueth a reasonable life, yea and
Angelicall, and more then Angelicall,
vvhoe in fleshe, and blood, liueth chastly
like an Angell. Thirdly oure goods are di-
uided into three partes, to vvit the goods
of fortune, vv^{ch} are ritches, honours, of-
fices, and such like; the goodes of the bo-
dy, vv^{ch} are healthe, and pleasure; the
goodes of the mynde, vv^{ch} are vertues,
and our ovvne vvilles, and desires: if
then it bee a thing highly pleasing God,
vvhen by voluntarie pouertie, or almes-
deedes, vv^{ee} despoile our selues of our
goods of fortune, for his sake, or his me-
bers the poore; if it plealeth him also,
vvhen by obedience vv^{ee} resigne our
vvilles and desires, vv^{ch} are the goods
of our mynde, into the handes of our Su-
periours, and consequently into the han-
des of God, from vv^{hom} they haue their
authoritie; vv^{hy} shall it not bee laudable
to vv^{ee}ane our selues, euē in the flowre of
our yeares, from those goods of the bo-
dye, vv^{ch} are called pleasures, but yet
so are goods and pleasures of the body,
that cōmonly they doe the soule the grea-

rest damages and displeasures. Lastly if to vse moderation in eating and drinking, bee a vertue called temperaunce, vvhich shall not a moderation in pleasurs of the fleshe and sensualitie, (vvhich vvee call chastitie) bee esteemed also as a vertue? But our Epicurs vvill say, that a moderation in pleasurs is good, but yet as it is vnlayvfull to absteyne altogether from meate, so is it a sinne to renounce all pleasurs of the body. To this vvee haue an easy ansvvere, to vvith, that the first abstinence is vnlayvfull, bicause it killeth the bodye vvhich can not liue vvithout meate, but the second is layvfull and laudable, bicause corporall pleasures are not necessary for the bodyes maintenaunce, and commonly are preiudiciall to the soule, and sometymes to the body also. But yet they haue not doone, it is against nature as they saye, & preiudiciall to mankind to liue chastly. I ansvvere that chastitie is against the nature of the fleshe and sensualitie, by vvhich vve agree vvith beastes, but it is most becomming our reasonable nature, vvhich is the principall parte of man, and so is absolutely agreeable vnto man, bicause the reasonable portion is that, vvhich maketh him a man. And althoughe if all men should liue chaste it vvoulde bee preiudiciall to mankind, yet

*Hier. l. 2. contra
Vigil.*

for some to bee chaste, it is not any wise derogating; and yee need not feare least all men be chaste, because it is not a thing so easie, but is an harde and heroicall vertue, vvhole difficultie deterreth the most parte of men. Such an obiection Vigilantius once made, *If all be virgins* (sayed he) *marriages shall not bee, children shall not cry in cradles, and mankind shall perish.* But saint Hierom answered him: *rara est virtus, nec à pluribus appetitur: vertue is rare, and not desired of many*, and so it is not to be feared least all be virgins. Now therefore it being proued, that virginity and chastity is laudable, and more becomming man, then matrimony, because it is agreeable to man as hee is reasonable, it remaineth that yee declare how our aduersaries by their doctrine, do misprice this vertue. But first it shall not be a misse to distinguish the three kinds of chastity, that so it may appeare the better vvhether enemies, they are vnto all the three kinds. The first chastity is neuer to haue experienced carnall pleasures, vvhich is called virginity. The second, is to haue experienced them in matrimony, but neuer after, and this is widowes chastity. The third is a moderate vse of these pleasures in matrimony, betwixt man and wife. The last is lawfull and honest, because as matrimony is law-

full so is the vse of it, and consequently,
 lawfull also is the delight v. which follow-
 veth this vse. The second is more perfe-
 cte, bicause it absteynes at least from fu-
 ture pleasurs. The first is perfectest of all,
 bicause it is an abstinence, from all carnal
 pleasure. To come therfore more neare
 our purpose, let vs see vvhath is the conceit
 of our reformers concerning this goodly
 vertu. Luther seemes to bee of Rabbi
 Salomons opinion, vvho condemned all *in c. 9. Gen.*
 those as guiltie of homicide, vvho ende-
 uoured not to begett children: bicause he
 laboureth by all meanes for multiplicatiō;
 and to make matrimonie more frequent,
 and to giue sensualitie a greater scope, he
 taketh avvay all impediments, and obsta-
 cles, vvwhich the Church had layed in the
 vvay of sensualitie, partely for the loue
 she hath of chastitie, partely for the grea-
 ter honour and decencie of matrimonie.
 And first to begin vvith consanguinitie, *10. 1. ser. de*
 he permitteth and admitteth matrimonie *Mat Wistib.*
 betvvixt Sisters and brothers children, *1/22.*
 betvvixt the sonne and Mother in lawe, *1 de cap. Bab.*
c. de matrim.
 yea (sayeth he) if the vvife can do it secret-
 ly, she may ly vvith her husbands brother,
 if she experience, that she can haue no
 issue by him. In breete he taketh avvay
 all impedimēts of consanguinitie, vvwhich
 are not set dovvne in the old lawe. In af-

finitie, he maketh the very fewe impediments: for (sayeth he) a man may marry with his wifes sister, with his wifes mothers daughter, with the daughter of his wifes vncle, with any cousin germane of his wifes cousins. In spirituall cognation, which is contracted by baptism, he acknowledgeth no impediment at all, but alloweth of mariage euen betwixt the God-father, and God-daughter. In adoption also he findeth as fewe impediments, permitting the father to marrye with his adopted daughter. Infidelitie, with this man of faith, is noe obstacle, for (sayeth hee) it is as lawfull to marry with a Turke, or Iew, as to eate and drinke with them. Vow of virginie is noe hindrance with him, and therefore hee being a Fryar married a Nonne. The like is his opinion of preesthood. And thus he makes the way broader to all sensualitie and consequently to hel it selfe. Caluin in parte subscribeth to Luther in this point, for he misliketh much that the Church hath made *spiritual cognation* an impediment, and hath made more restraints from mariage then ether Moyses or the Politie of many countries haue euer dreamed on. And thus they giue greater libertie to mariage, & endeavour by all meanes to bring virginie, which is the noblest and vvor-

thieft kind of chastitie into disgrace. And this noe doubt is the cause, vvhv Luther & all the packe of the reformers so highly esteem, and prayse matrimonie, coldly commēding, yea by odious comparisons iniuriously despising virginie. Luther sayeth that virginie only in this, excelleth matrimonie, that it is not combred vvith cares, and troubles, vvvhich are incident vnto mariage, and therefore is a lesse hindraunce to preaching and prayer, but as for merit before God hee sayeth, that matrimonie is as good as virginie: yea so vvas this mans mynde sotted vppon mariadge, that hee vvas not ashamed to saye, that *matrimonium est velut aurum, status ibidem; verò spiritualis veluti stercus*: matrimonie is like gold but the spirituall state of life is like an homly thing. See howe carnal this man of God is, howe sensual hee is and beastly, that taketh vppon him to reforme the vvorld, and auoucherh him selfe the only mā that hath the spirit of God. See howe opposit Luther is to S. Paule, hee counsayles virginie as better, then Matrimonie, Luther sayeth it is no better thē an homly thinge, vvhere vvith it had beene better that his mouthe had beene filled, then that hee should haue vttered such beastly doctrine. But hee vvill saye that it is not virginie, vvvhich vvith so foule a mouthe hee thus

Serm. cit. de
matrimo to. 9.
in 1. Cor. 7.

mispriceth, but the vowe of virginie,
 which is a state of life, but it virginie bee
 good, lawfull, & commendable, vvhich may
 not a man vowe that life vvhich hee may
 laudably lead, especially seing that Scrip-
 tures allowe of vovves, and commaun-
 de them to keepe them that make them.
 Secondly Luther auoucheth that if one
 vvife vvill not contēt our sensualitie, vve
 may haue mo then one, at once, for (saye-
 the hee) this vvas permitted in the old
 law, and in the newe I finde it lesse in-
 different, nether forbidden nor commaun-
 ded. And seing the vvomans sensualitie
 is as hardly satisfied as the mans, (hee also
 by the same reason may haue many hus-
 bandes at once (vvhich vvas neuer per-
 mitted to the lewes) and seing that no
 iuste number can be set dovvne (for if
 tvvoe vvives content one man, three vvill
 not satisfie another) it followeth that a
 man haue a *tot quot* of vvives and so may
 contend vvith Salomon in the number
 of concubines. Thirdly this spirituall fa-
 ther permitteth diuorsemenot in many
 cases, not only in bedde or cohabitation,
 but also euen in the bond of mariage,
 and allowveth of them vvho not only se-
 parate them selues from the company of
 their vvives or husbandes, but vvho also
 take others in their places. In vvich point

*Luth l. de ca-
 psu. Bab 6.
 de matrim.*

Caluine

Caluine and all the newe confreerie agree. And first in case of fornication they all affirme that the partie innocent may marry another, not vvithstanding that Christe sayeth, *Vvhat God hath conioyned let not man separate*, and again: *vvho-so-euer I hal dimitt his vvife and I hal mar-rye another, cōmitteth aduoutrie vppon her*. And sainct Paule not in his ovvn, but in Gods name cōmaundeth, that the vvife leaue not her husband, and if I he leaue him he biddes her remaine vnmarrried, or to be reconciled to her husband. And therfore seing that Scripture can not be cōtrarie to scripture, vvhen Christe sayed: *Vvho-so-euer dimitteth his vvife, but for fornicatiō*, and I shall marrie another doth commit aduoutrie: the sense is not, that in case of fornicatiō a man may take an other vvife, but only that he may leaue his vvife, and therfore (sayeth our Sauour) if hee leaue her (vvhich he may not do but in case of fornication) and marrie another, he cōmitteth aduoutrie, vvhence it followveth not that for fornication he may bothe leaue and marie an other, for sainct Paule sayeth plainly that if the vvife leaue her husband she must remaine vnmarrried.

Luther yet addeth another case in vvhich the husband maye take another vvife, that is vvhen the first vvife vvill bee gad-

Cal 1. 4. 10th
19. 3. 27.

Mat. 19.

Mat. 19.

1. Cor. 7.

Mat. 19.

1. cap. 2. 1. 2.

6. de Mat.

ding, and will not staye with her husband, in vvhich case (sayeth hee) I see noe reason vvhy the man may not take another. So that if the vvife of stubbernesse, or the man, for some longe iourney vvich hee hathe to make, vvill leaue home for a tyme, the other partie according to Luther, is not bound to staye the others cominge, but may take another. To this he addeth yet another case, for hee saiethe that vvives are some tymes so crabbed, that although they see there husbandes fall into aduouteries, yet they vvill not seeke to giue them satisfaction; And in this case (sayeth hee) the husband may saye: *Si tu nolueris, alia vobis, si domina nolit adueniat ancilla*: If thou vvilt not, another vvill: if the mistresse vvill not, let the mayd come. Fourthly hee yet findethe out another case in vvch the man maye leaue the olde vvife, and marry a nevv; to vviz, if the vvife sollicit him to sinne, or be litigious, and so hee maye vppō such occasiōs take ten nevv vvives one after another. And least hee may seeme to speake vvithout reason, hee yeldeth this reason: *neminem enim vult Deus in incontinentia discrimen esse coniectum*. For God vvill not haue any man to be cast into daunger of incontinencie. So that bicause according to this mans doctrine, a man can not liue chaste vvithout a vvife, if one vvife vvill

Ro. 7. fr. 3.
Hast.

Luth. com. in
2. Cor. 7.

leauē her husband or bee stubborne, or litigious, or giue not satisfactiō, the husband may take another, as often as hee vwill, least for vvāte of a vvife hee should be incontinent. Vvherfore Bucer spea- in c. 19. Stat.
 king conformably to this doctrine auoucheth, that as often as the vvife seemeth nor fit for the mans purpose, hee may take another, and shee so often as shee is vveary of one husband, may take another. And good reason also if Luthers and Caluins doctrine bee true: for if man hathe no free vwill, hee hathe noe force to resiste the assaultes of the fleshe if hee bee tempted, and seing that hee is not sure how long hee shall be vvithout a temptation, to make all sure, if one vvife satisfie not his lust, hee must take another, least hee cast him selfe into daunger of incontinencie. Lastly Luther affirmeth that mā is so bent Ser. cit. de
NAT.
 and prone vnto luste, that hee can no more be vvithout a vvoman, then it is in his povver not to bee a man: these are his vvordes: *Vt non est in meis viribus situm, vt vir non sim, tam nō est etiam mei iuris vt absque muliere sim. Rursum vt in tua potestate non est vt fœmina non sis, sic neque in te est vt absque viro degas:* As it is not in my povver, not to be a mā, so is it not in my povver to be vvithout a vvoman: againe as it is not in thy povver not to be a vvomā, so is it not in thy povver to liue vvithout

a man. Vvhich doctrine if it be true, then euery one must marry, & so virginie and vvidowes chastitie is exiled the vworld, or else he must take a queane, and so honestie is gone. For if it bee as impossible for a man to liue vvithout a vvoman, or for a vvoman to bee vvithout a man, as for a man not to bee a man, or a vvoman not to bee a vvomā, thē must the case oftē tymes happen, that the mā must needs take a queane, or that the vvomā must needs, haue a man besides her husband. For first if the man or vvife be longe from home, seing that nether partie can liue any tyme vvithout a mate, it follovethe that the vvoman must vse the helpe of her man or some other, and the man must vse his mayd as Luther sayeth, or some other mā's vvife, mayd, or daughter; else Luthers and Caluins doctrine is false, vvhich teacheth that a man can not liue vvithout a vvomā nor a vvoman vvithout a man. If they answer that hee maye liue some tyme vvithout a vvoman, then saye I, that it is not as impossible to bee vvithout a vvoman, as not to bee a man, bicause in no tyme is it possible for a man not to bee a man. And I suppose that a temptation maye happen as vvell in an houer as in a yeare: vvhat then shall the partie tempted doe? if hee resiste, Luther and Caluins doctrine is false, if hee can not resiste, then if hee can

not marrye (as many tymes there is some tyme required to get a vvife) hee must needes haue a Queane. Vvhence it follovveth, that not only merchaunt ventures, must take heed howe they goe from home, but noblemen also must not aduenture to goe soe much as a hunting, vnlesse they locke vp their vvives, or take them vvith them. Hence it follovveth also that vvhen the vvife is sicke, especially any tyme, or vvhen shee lieth in, the man maye take a nevve vvife, if hee bee tempted to luste. For if hee bee tempted hee can not absolutely overcome that temptation, *ergo* hee must haue a vvoman, but in these cases his vvife vvill not serue his turne, *ergo* he must haue another vvife; and if hee can not get a vvife, hee must haue a queane: And this also in this case of such a great necessitie, must bee lauvfull for him, bicause noe man sinneth in that vvich hee can not avoid, neither is hee to bee blamed but rather pitied for doing that, to vvich necessitie compelled him. And seing the vvoman in this pointe is as frayle yea frayler the the man, being the vvtaker sexe, shee may as often take a nevve husband, as the man a vvife. Vvhich doctrine vvhat a vvide garte it openeth to all dishonestie I leaue it to the gentle readers iudgement. Vvher-

*Les Actes du
Synode de la
sainte Refor-
mation.*

fore very vvell dothe a certain frenchman in a booke of his, that treateth of the Synode holden by the reformers at Monpelier, bring in a vvoman deputed for the femal sex of the Reformed, complayning of this doctrine of Luther & Calvin, vv^{ch} holdeth that vvee haue noe povver to liue chaste, nor no force nor freevvill to resiste the violéce of the fleshe: for (sayeth shee) if vvee haue noe force nor freevvill to resiste our ovvne fleshes temptations, it followeth that vvee and our daughters are all Queanes, and our husbandes cuckoldes, and not only cuckoldes but horemasters. For if the fleshe assault vs (sayeth shee) vvhen our husbandes are abroad, or if vvhen they are at home vvetake a greater liking of another man, ether vvee can resiste the temptation, or vvee can not? If vvee can, then haue vvee force and freevvill, vv^{ch} is contrarie to that vv^{ch} Luther and Calvin teache vs: if vvee can not resiste, then are vvee all Queanes, and our husbandes cuckoldes, vv^{ch} is the greatest disgrace to our sexe that can bee. Vvherfore shee demaündeth that this doctrine may bee chaüged; else the vvomanlike sex is defamed. For ether the vvoman to shevve her selfe a Calviniste or Lutherane, must yeeld to the temptation acknovvledg her vveaknesse, or if shee

resiste, shee dothe not like a Calvinist, and so ether shee must deny her selfe to bee a Calviniste, or confesse her selfe a Queane. But I am ashamed to deduce any more of these beastly consequēces out of these fowle premises of Lutheranisme and Calvinisme, & peradventure I haue offended the reader, in raking in these dunghilles and haue iniured my pen, and paper, in fowling that, and blurring this, vvith so filthie ordures; yet as it is good to set forthe vertue, to allure men vnto it, so is it not amisse to lay open the filthe of vice and heresie, to make men detest it. This I am sure vvas my intention and proiecte, and I hope, yea I persvade my selfe, that I haue brought to passe my intended purpose. For vvhat man of a chaste and honest mynde, can herafter allowe of this doctrine as the pure, immaculate, and chaste vvorde of God, from vvhich proceede and followe so beastly cōsequēces, or vvhoe can thinke the tree good that beares so bad frutes? Yea vvhat vvise man can be persvaded, that the autours of this doctrine vvere mē of God, indevvēd vvith his spirite, that haue noe taste of things belōging to the spirit, such as Chastitie, & virginicie are, in vvhich vvee followe the spirit, not the fleshe, and resemble Angells, not carnall men; But applye

them selues vvholly to the fleshes desires, and therefore haue taken a vvaye all impediments, vvhervvith the Church in fauour of virginittie, and for the decencie of matrimonie, had crossed the vvaye of sensualitie, and haue giuen libertie to haue many vvives at once, and to take a newve, as often as the olde displeaseth, or is not presēt, and vvhē a vvife can not bee gotten, by their doctrine they permit euery one that vvill to take a Quean. Vvherfore I meruaile not that their clergie is so dissolute, that vviving and revviving, and chopping and chaunging of vvives, is so rife amongst them; nether is it staung vnto mee, vvhere as amongst Catholikes vvee haue euer seen many thousaundes of societies that haue professed virginittie, that amōgest the reformers you shall finde noe such, but in lieu of them, Colleges of maryed ministers filled vvith their brattes, bicause such flouvers as virginittie and Chastitie are, growv not vppō suche dunghilles, and such pretious margarites are not to bee cast before such filthy hogges.

The fifteenth Chapter proueth that the reformers doctrine holdeth a sinner so faste in sinne that after that he is once fallen, he can not rise again.

VVe haue ſeē in the former Chapters of this booke, howe eaſily the reformers doctrine leaſeth vnto all vice in generall, and diuers alſo in particuler; nowe if it did ſhevv as eaſie a vvay vnto penance and iuſtification, as vnto ſinne and iniquitie, and did as ſpeedilye helpe vs out of the myre, as it thruſtes vs in, it ſhould make ſome recompence, but I intend to proue that as their doctrine tumble the men headlong into the depth of ſinne, ſo it holdes them captiues vvith an impoſſibilitie of riſing vp again, and ſo is vvorthy double deteſtation. And howe ſhall I proue this concluſion, vvwhich ſeemeth ſuch a paradox? Trulie very eaſily and that vvithout rüning farre for an argument. If you remember they are of opinion that the only vvay for a ſinner to ariſe vp again after he is fallen by ſinne, is to belecue aſſuredly vvithout all doubte or ſtaggering, that hee is iuſt, & elect, and that Chriſtes iuſtice is his; vv^{ch} if I proue to bee impoſſible for a ſinner to belecue, I ſhall proue alſo that by their doctrine, it is impoſſible for a ſinner to bee iuſtified or to ariſe from the lowe fall of ſinne to the highe and eminent ſtate of grace. To proue this I vvill only ſuppoſe one principle and Maxime of Philoſophie, to vv^{it} that truthe and veritie, or at leaſt ſome probable apparaüce therof is, the obiect

at vv^{ch} our vnderstanding aymeth, & that therefore, as the vvill, can not imbrace any obiecte vnlesse it bee good, or at least haue some apparaunce of good (for noe man can like of euil as euil) so the vnderstanding can not yeeld her assent to any thing, vnlesse it bee a veritie or haue at least some probable lⁱkevvth of veritie. And this is the cause vvhy vve can not belecue & saye vvith harte, that blacke is vvwhite, or that a knowvn falsitie is a veritie, as I haue declared in my Epistle to the reader more at large. Out of these premisses I gather this conclusion: that it is impossible for a sinner, to frame on a sodayne this assent, that hee is iust, and consequently, if this bee the only vvaye for a sinner to rise vnto iustification, it is impossible for him after hee is fallen by sinne, to rise againe by iustification, and so vvhere the tree falleth, there it must lye. For as it is impossible for a sicke manne (if hee bee in his vvittes) to belecue verily that hee is vvholle, vnlesse hee see some alteration in him selfe, and finde some ease of his disease, so is it as impossible for a sinner vvho is spirituallie sicke, yea dead, vvpon a sodaine to belecue (especiallly so assuredly as Calvin vvill haue him) that hee is iuste, vvhole, and sounde, and fully recovered of his spiritual disease, vnlesse hee

See some alteratiō in him selfe before hee
frame so firme an assent. For I vvill aske of
Caluin vvhē hee commethe freshe from
this vilanie, vvhat moueth him to this as-
sent and beleefe that hee is iust, and elect?
hathe he a reuelation? or haue euerie one
of his follovers vvhom he vvill haue to
beleewe the same, any illumination from
God by vvwhich they are acertainēd? hee
must needs say noe, bicause they experi-
ence in them selues that they haue no su-
che euidence: finde they any contrition,
or loue of God, or haue they any inhe-
rent grace in them, vvwhich hathe altered
them and made them of sinners, iuste, and
holy? They vvill say noe, for then faithe
should not iustifie, but that vvwhich goeth
before this faithe. And this they must
needes say, bicause faithe is the first good-
nes in vs, and vvith them it is the first and
only thinge vvwhich iustifieth; yea in their
opinion, contrition vvwhich is inherrent in
vs, can not be our Iustificatiō, bicause they
saye that there is noe inherent grace nor
iustice. And if before this saythe of theirs,
God should by infusion of grace iustifie
them, yet vnlesse they had a reuelatiō, they
could not, especially vvith such assuraun-
ce beleewe it; bicause the vnderstanding
can not giue assent vvithout some appa-
rance of truthē. They vvill saye that Chri-

thes iustice is theirs, so that they vwill apprehend it by faith, and so they are iust by that iustice if they vwill beleeeue so. but neither vwill this shifte serue their turne. For before they beleeeue this, Christes iustice must bee theirs, and by it they must bee iuste, bicause that is the obiecte of their beleefe, and the vnderstanding must see it to bee so, before shee beleeeue soe; vvhetherfore seing that before this faith of theirs, Christes iustice is not theirs, and they also are not yet iuste, it followethe that they can not, so longe as they are in their vvittes beleeeue that they are iuste, bicause this veritie must appeare to the vnderstanding before shee can beleeeue it; and therfore if before faith they bee not iuste, they can neuer beleeeue so. For as the sicke mā must bee vvholl and sound before hee can beleeeue that hee is so, bicause it is not in his povver to beleeeue that vvhich is not, or vvhich at least appeareth not, soe a sinner can not on a sodaine (vnlesse hee haue some reason for it) beleeeue assurdly that hee is iust. And therfore if this assured faith bee necessarye to arise after our fall taken by sinne, it is impossible to rise again, after that vvee are fallen. And to make the matter yet more playne; as if the only remedie for a sicke man to recouer his he-

althe, vvere to belecue that hee is vuell, it
vvere impossible for him to recouer, bi-
cause vvhilest his disease remaineth, hee
can not belecue that hee is recovered, ha-
uing noe reason to thinke so, but rather
the contrarie; so if the only meanes for a
sinner to recouer, bee to belecue in the
middest of his sinnes, that hee is iuste, it
is impossible for him to recouer, bicause
hee can not vvith harte thinke so, hauing
no reason for it, but rather to the contra-
rie. Hence I gather tvvoe thinges to be
noted. First that if a sinner bee iustified
by beleeuing that hee is iust, then is hee
iustified by a lying faith, bicause hee be-
leueth that vvhich is not; and if you saye
that so soone as hee hath beleued so,
hee shalbe so; that is not sufficient, for
yet it follovveth that hee beleueth that
hee is iust before hee is iuste, bicause iu-
stice follovveth faythe, & so he is iustified
by a false, and lying faith. The second
thing vvhich I note, is howe malitiously
and yet howe couertly the deuill by his
members seeketh our damnation. For
not content, by theyr doctrine to haue
induced vs to all sinne, hee taketh a vvaye
the meanes of rising again from the state
of sinne, denying penance to bee ne-
cessarie, yea affirming in Luther that con-
trition is a mortall sinne, and auouching

Supra.

in Luther and Caluin bothe, yea and in all theyr Schollers, that the only meanes for a sinner to bee iustified, is to beleeue vvithout all staggering, and vvith all possible assuraunce, that his sinnes are forgiven; vvhich beleeve being impossible, as is allready proued (bicause it is not in the vnderstandings povver to beleeue vvHITE to bee blacke, or that a man is iuste vvhen noe probabilitie of it appeareth) it followeth that vvhen a sinner is fallen, it is impossible for him to rise againe, bicause it is as impossible for him to beleeue that hee is iust before hee see some appaunce of the same, as for a sicke man to beleeue that hee is recovered and vvell at ease, vvhen hee is in the midst of the fitte of an hoate ageue, or in the panges of deathe. And so our reformers do not only tumble vs headlong into the very depth of sinne, but hold vs there in perpetuall duraunce, vvithout hope of libertie, bicause they require at our handes an impossibilitie, vvhich is in the midst of our sinnes to beleeue that vvee are iust, and electe, hauing no probabilitie of the same, but rather great euidence to the contrarie; vvhich is as impossible for vs to beleeue vvith harte, as it is for the sicke mā to assure him selfe that hee is vvell, vvhen hee is in the midst of his fitte.



THE EIGHT BOOKE

CONTEINETH A SVR-
uey of their doctrine vvhich lea-
deth vnto Atheisme and contēpt
of religion.

A SHORT PRÆFACE.

IRELAND is famous for that
it breeds noe toades, nor veni-
mous serpents, and Inghland
hath been of longe tyme este-
med happie, bicause it hath no vvolumes:
but in steed of vvolumes, it hath been of la-
te yeares vnfortunate for engendring of
a certaine monster called Atheists begot-
ten by heresie, vvhich hath more vvasted
and depopulated the couētrie, then all the
beares and vvolumes of the desert, or mon-
sters of Africa could haue doone, if they
had been all turned loose into the lande.
For they could only haue made their pray
vppon the bodies of men & beastes, but
these monsters called Atheistes haue ma-
de hauocke of mens soules. They could
only haue disturbed the temporall state

and ciuil peace, these haue ruined Christianitie, and brought religion into contempt, vvhich is the principall blisse of the soule in this life. Of these monsters there are twvœ kindes bothe feirce & cruel, but the one more sauage then the other. The first denyeth flatly the diuinitie, and therefore molte properly is called an Atheist, that is vvith out a God. The second confesseth God and God head, but yet is of opiniõ, that it litle killeth vvhathonour you giue him, or vvith vvhath vvorship of religiõ you serue him: of this kinde are our Machevellians, vvho square out religiõ according to state, and make noe more account of Scripture then of Æsops fables, and so that they may liue and establishe a temporall state, care not vvhath religion florisheth; bicause they counte it but a peece of pollicie to keepe men in a vve and order. Against these monsters I must arme my selfe, and chaunge my vvweapons as I change my aduersarie, and by reason only I vvill confound these, as I haue by scriptures, reason authoritie, and all manner of argumentes refuted heretikes. And for as much as my generall drifte & proiecte in all these bookes is, to make heresie odious, I vvill shew also in this laste booke, howe Atheisme is engendred of heresie, that by
this

this viperouse and monstrous brood
vvee may haue a greater gesse of the
breeder.

*The first Chapter declareth howve certaine points
of the Reformers doctrine, open the gapp to a
densall of the diuine maiestie and
his God-head.*

VWhat God is, it is so hard to Knowv,
that nether the light of reaso, nor fai-
the, nor bothe lights ioined together, are
able to discover this veritie. Vvherfore
Trimegisthus being once demaunded this
obscure question, gaue as obscure an an-
svver; to vvitt that God is a thing vvwhose
center is euerie vvhere, and his circle or
circumference no vvhere: signifying
therby, that the least thinge in God (if
a man may laye so of God in vvhem all
thinges are so great that they are no lesse
then God) is so great that it farre surpas-
seth the Iphearc of our capacitie, much
more doth the circumference of his infi-
nite perfection, exceed the compasse, and
reach of humain vvitt. Simonides being
asked the same question, required tyme
to consider, after vvvhich tyme hee being
demanded to giue his cesure, he required
longer tyme: At the lengthe being vvrged
to make no moe delays, he answered

only this, that God vvas such a thinge that the more vve consider him, the lesse vve conceue of him, & the more vve conceue of him the lesse vve can say of him. Aristotle the Prince of Philosophers could only say of God that hee is *Ens entium*, a *thing of thinges*, that is a thing, from vvhich all things proceed, as from the fountaine and first cause of all thinges, and a thinge vvhich is all thinges, bicause eminently (as Diuines say) and compediouly, hee containeth in him selfe all thinges. Not that in God, they be liuing, and not liuing, corruptible, and incorruptible, great and small, differēt, and diuers, perfect, and imperfect, as they are in them selues; bicause all in God is liuing, all incorruptible, all great, increat, and infinite, all one, all perfecte vvitout imperfection; to bee breefe in God, all is God. For as the cause containeth diuerse effectes vvitout dissolution and imperfection of the cause, and as the artificers peece of vvorke, hath a more noble being in the artificers Idea and mentall platforme, then in it selfe; so all thinges are in God, in more eminent manner, then in them selues; bicause in him, they are as in their cause, and fountaine, yea as in their idea; & therefore though in them selues, these creatures, some bee corporall, some bee spirituall, yet in

God all are spiritual, though in them selues some bee liuinge creaturs, some de-void of life, yet in God all are living *and 10. 12* life it selfe, though in them selues they bee create, yet in God they be increat, though in them selues they be imperfecte, yet in God they be perfect, though in them selues, they be diuerse, yet in God they are all one, though in them selues they be creatures, yet in God they are God. This the learned scholler of saint Paule Dionisius Arcopagita, explicateth by a fitte *s. s. de diuinis nominibus.* similitude. As the lines (saith hee) vvhich are dravven from the Center, are diuided from them selues, and diuerse in them selues, but in the Center, they are vnited in one, vvithout any distinction: so all creaturs, as they proceed from God, vvho is the Center and resting place of all thinges, are diuers and different, but as they are in god, they are all one. And as the forsaied lines in the Center, are nothing else but the Center; soe all creatures vvvhich are but so many lines dravvne from Gods indiuisible nature, in God are God, vvithout all diuision, and imperfection. But as vvhat God is vve knowv not, so that ther is a God, it is so manifest, that though the tounge maye denye him, the harte can not, if it bee not caryed a vvaye vvith passion, and inconsideration. True it is

that Protagoras and Diagoras, were so godlesse, as to doubt, yea to deny that ther was a God; yet these men were long since Hissed out of the Schooles of all Philosophers, and could not haue denied God in harte, vyhere the light of reason discovereth him, had not some blinding passion ouer ruled them. And therefore if it were nor, that heresie had countenanced Atheisme, and given it authoritie to passe amongst Christians without blushing, yea vvith honour and credit; I vvould haue contented my selfe to haue hissed also at these cōpanions, and vvould neuer haue gone about to ouerthrow that by reason, vvich standeth vvith no reason. But least that the authoritie and svvaye, vvich atheisme novv a dayes beareth in the vvorld, may ouer rule the vviser, and seeme reason enough to the simple, I vvill by certain pregaunt reasons, conuince these godlesse Atheistes, that ther is a god, & a diuine povver. And first of all this vvorld seemeth to me to bee a booke, in vvich vve may read this veritie. For, as the booke vvich vvee read (if vvee vnderstand the vvordes) teacheth vs the veritie or science vvich it cōteineth, so if vvee read vvith diligence the booke of this vvorld, in vvich euery creature is a vvorde, vvee shal by it

learne, that ther is a God. For as S. Paule *Ro. 1.*
 sayeth, *the inuisible things of God* (that is his
 diuine attributes and perfections) *are kno-*
uue by those things that are created. Vherfo- *1. Ma. 7.*
 re that couragious mother in the Macha-
 bees, *v^{ch} vvas* as forvvarde to prefer her
 sonnes to Martyrdome, as others vvould
 be to detein them, biddeth her sonne to
 read this booke of creaturs, and *to looke*
uppon heauen and earth, and all vvwhich is in the
conteined, and therby to learne, that God it vvas
that made them all of nothing. This booke
 fainct Antonie studied, and profited ther-
 in so much, that hee could confute Phi-
 losophers, and conuince a godhead and
 diuinitie. Yea these creaturs are not only
 so many vvordes in vvwhich vve may read
 this veritie, but they are also so many
 preachers vvwhich cry out vvith a voice
 most lovvd, and shrill, and in a language *Psal. 99.*
 intelligible of all men, *that God it vvas that*
made them and not they them selues. And so a
 God-head is taught vs not only by y^e uni-
 uersitie of Athens, Paris, or Louaine, but
 also of all the creaturs in the vvorld. For
 first I demaund of vvhome this vvorld
 (*v^{ch} Philosophers do call (Alle) bicau-*
se it cōreinerh all) receiued his beginning,
 being, and existence? If thou say vvith
 Epicure or Democritus, that it vvas made
Fortuito casarum, vel atomorum concursu,

by a chauncing course of causes, mores, or indiuisible bodies; I aske vyho made these causes and indiuisible bodyes? If thou ansvwere that a creatur made the, I aske again vyho made that creature, & so at lenght I vyll bring thee to a thinge exempt from creation, vywhich created all things, and this I call God. If thou sayest that the vworld framed it selfe, I must needs tell thee that that is impossible; bicause nothing can operate or vyworke, before it hath a being bicause as the Philosopher sayeth *primum est esse, quam agere*: And so if the vworld made it selfe, it vvas before it selfe, vywhich implyeth, a contradiction. If thou say that it vvas nether framed by it selfe, nor by any other cause, but vvas euer of it selfe, vvithout any making, then thou makest the vvorld a God, and so vvhilest thou seekest to deny a God, thou grauntest a God. For if it bee of it selfe, it is independent of any other, and so hath a necessarie being vywhich euer vvas and euer shalbe; bicause if it be of it selfe, it can not by any cause bee brought from nothing to some thing, and so euer vvas of necessitie, nerher can it bee brought frō some thing to nothing, and so euer shalbe, and that of necessitie. If it haue a necessarie & independent being, it hath an infinite essence, bicause it is not limited by anye, and

for exceedeth the bounds of a creature; & therefore if the worlde was of it selfe, it is a God: which perfectiō not withstanding it can not haue, because the worlds materiall substance, mutabilitie, visibilitie, and determinate quantitie, argueth a creature, not a God, who is immaterial, inuisible, and infinite in his immensitie. Who the was it that created this goodly pallasce & so huge a building as is this worlde? Not it selfe, as is proued, nor any Angel, or other creature, because creation of nothing, argueth infinit power, and where is infinite power, ther is an infinite essence, and so God only was hee that could create it. And if thou wilt obstinately defend, that an Angell, or some other creature created it; I will thus argue against thee. ether that creature which thou imaginest to haue created the worlde, was of it selfe, or it was created of another? If it was of it selfe, it was God, and so thou grauntest, which I endeouour to wrest from thee by force of argument; if it was created of another creature, I aske who created that other, and so at the length I will leade thee to the first cause, which created all, and was created of none, which is the God whom wee seek for.

Secondly not only the whole world but also euery parte of it, will make a

plain remonstraunce of a God-head. And to begin vvith man, vvho though hee bee a litle vvorld, yet is but a parte of the great vvorld; vvho I pray you vvvas it, that gaue the first man his being? Vvee see by experience that men breed not as flies and vvormes doe of the corruptiō of other liuing creatures, nether do they spring out of the earthe like hearbes or toadstooles, as Iulius Cæsar sayd of the first inhabitants of England, nether are they begotten of beasts of another kinde, as mules, and chickens are, but rather as vve see by experience, man only begetteth man, and of no other liuing creatur, no not of an Angel, can he bee begotten. Vvho then vvvas it that gaue the first man his being? of him selfe, man could not bee, bicause then had hee been a God; of another man hee could not be begotten, bicause no man could bee before the first man, no other creature could beget him, as is already proued, *ergo* some thing that vvvas no creature created him. And vvhat is that but God?

Another part of the vvorld, & that the most noble, is an angell: And vvhoe I pray you created those spirits and immateriall substāces? One Angell could not beget another, bicause that vvould argewe the to be materiall substāces, & corruptible crea-

turs, and so no spirits: To say that men can produce Angelles, or that any other creature extant could do the same, is farre lesse probable, bicause they are the highest creatures in perfection, and so could not bee produced of their inferiours. It followeth therefore that some cause not included vvithin the ranke of creaturs, created them: and vvhat can that bee but the Creatour. To denye all Angells and spirits, is against Philosophie, and all the best Philosophers. For Aristotle the Prince of Philosophers, affirmeth, that the heauens are not moued by their ovne proper formes, and faculties, but by Angelles, vvwhich he calleth intelligences. Plato and the Platonists make often mention both of good an euill Angells. So doth Plutarcke also, and diuers others, and vvho hathe not read of Socrates familiar, vvwhich vvvas called *demonium*, that is a good or euill spirit. Yea experience proueth that ther are deuils, vvwhich are spirits and differ only from the good Angells, in mallice. For if vve behold the straunge effectes vvwhich are to bee seene in thole vv^{ch} vve call possessed persons, vve can not vvith any probabilitie ascribe all to a melancholike humour: for those pullinges, and conuulsions, straunge motions, and operations, can not proceed

l. 12. met. s. 9.
s. l. i. de celo
c. 9.

In Plut. ad
Tyrannum,
et in Sympo.
sic Zeno l. de
morte Mer-
curi, in Pyma-
dro.

from any humour or naturall and materiall cause, Bicause vvee see them some tymes lifted vp from the ground, some tymes they howle like dogges, some tymes they yell like vvolumes, some tymes they tell secrets, and speake in straunge languages. The manifolde and straunge operations of vvitches, their meetings and voyages vvwhich they make in the ayre, the straunge apparitions, vvwhich all the vvorld talketh of, and therefore can not lye (bicause the voice of the people is the voice of God) demonstrateth that ther are angelles and immaterial spirits. And seing that these creaturs can nether produce one another, nor bee produced of any create cause, vvee must needs confesse a God and an increated spirit, vvho created them. The like prooffe for a diuine povver the heauens do also yeeld vs, for seing that noe creature, nor second cause, could create those huge and incorruptible bodyes, vvee must needs confesse a God and first cause, vvho extended and framed them. Thirdly the goodly order and disposition of things vvwhich vvee see, argueth a nature of intelligence not contained vvithin the ranke of creaturs, vvwhich ruleth, guideth & directeth all, and appointeth euerie creatur his taske, and place. Vvee see how the elements

are disposed of, and appointed euerie one to his naturall place. The fier as moſte noble and of a moſt light and aſpiring nature, taketh the highelt place, the aire and vvater take y^e middle roome, bicauſe they participate of tvvoe extremes, the one agreeing vvith the fier in heat and lightheſſe, the other vvith the earth in cold and heauynes; And the earth being of a heauy and lumpiſh nature, is vvorthilie thruſt down to the lowveſt place. Vve ſee howve the heauens and planets moue in order, and diſtinguiſhe the tymes and ſeaſons, neuer altering their courſe ſince they vv ere created, in ſo much that by their vniforme motion the Aſtrologers can tell moſt certainly, the tyme, yea minute of the chaung of the moone, of the ſonnes ſetting, and riſing, and of the ſonnes and moones Eclipſes. Vvee ſee the order and diuerſitie of partes and members in plantes, beaſts, and men, vv hich are ſo furniſhed of all partes and faculties belonging vnto nature, that there is noe parte vv anting, none ſuperfluouſe not ſo much as a veine, ſinevv, or litle bone, as vve ſee by experience vvhen vve vv ant the leaſt of them. The eyes are placed in the head, vv hich is alſo made to turne about, that vv ee may looke about vs, and therefore are called the guides of the bo.

dy. The eares are the organes of discipline, bicause by them vvee heare vvhath others say, vvithout the vvich mans life vvcre noe life at all, bicause it should bee deuoid of conuersation. The nose smelleth a farre of, all odours vvich are good or bad for the bodyes healthe, and besides it is the trompet of the voice. The sence of feeling is disperfed through out all partes of the bodye, vvhole office is to feele vvhatsoever approacheth or toucheth the body, therby to fly it, if it bee hurtefull as fier is, or to take commoditie of it, if it bee conuenient. The mouthe receueth the sustenance and meate, vvich is necessarie for the bodye, the toungue besides that it is the instrument of speaking, and the interpreter of the mynd, is to taste this meate and to iudge of it before it passe any farther, vvich iudgement beinge giuen, the throate svallovveth it dovvne; The stomacke boyleth and digesteth it, the liuer makes blood of it, y^e veines coueighe this blood to all partes of the body, and nothing ther is not necessarie or expedient, not so much as the guttes vvhole office as it is base, bicause they are as it vvcre the sinkes of the Kitchin to passe the filthe and excrementes, so, is it so necessarie, that othervvise the body vvould bee

poisoned and infected. Tell me now, O
godless Atheist, vvho it is that hath set
dovvne this order? vvho is he that so ru-
leth the motion of the heauens, that
they moue at the same tyme from East to
vvest and backvvard againe, and one
vvithin another, and one more slowly
then another, and yet so, that they hinder
not one another? Vvho hath established
a perpetuall peace amongst the foure
elementes, vvhich yet by reason of their
contrarie qualities, are of a iarring nature.
And vvho hath so placed them as they
may best agree? for the aire agreeth
vvith the fier in heat, and therefore is pla-
ced nexte vnto him: the vvater in moysture
agreeth vvith the ayre, and in cold
vvith the earthe, and therefore is lodged
betvvixt them, vvheras if the vvater vve-
re placed next the fier, and the ayr next
vnto the earthe, they vvould make vvare
cōtinually one vppon another, and neuer
vvould bee satisfied vvithout the ruine
of one another, bicause they disagree in
bothe qualities, the fier being hoate and
drye, the vvater cold and moist, the aire
hoat and moist, and the earthe cold and
drye. Vvho hath so ordered the partes
of the bodies of liuing and mouing crea-
tures, as they may best serue their turnes,
and by their proportion and disposition

bee the greatest ornament. Vvho sorteth all beasts vvith their kinde, and placeth them in roomes fittest for their nature; some in the vvater, as fishes, some in the aire, as birds, some on the earthe as beastes and plantes, some in the fier, as the Crecke and Salamandre. Vvho setteth the plantes and hearbes, and giues them a roote as a mouthe, to receiue their conueniente nourriture, and veines to conueighe it euē from the roote, to the highest bowes yea leaues and frutes; and giues to euery one of them a seed, or some other thing in steed of seed, by vvhich they propagate them selues and retain a posteritie? Vvho I pray thee, ô vngodly Impe) considering this goodly order and disposition, vvho I pray thee beholding this goodly Pallace of God and men, I mean the vvorlde, in vvhich is all this furniture, prouision, order, and disposition, vvill not thinke of an artificer of intelligence, vvho built it, and of a hovvse-keeper most vvise and prouident, vvho ruleth and disposeth of all in the same? Thou vvilt say vvith Epicure, and such gracelesse, godlesse, and vvitlesse companions, that all this goodly order happened by a chaunce, and that by the like chaunce, this goodlye pallace vvith all the partes and vvorkmanship therof, vvvas framed and effe-

Etuated. By chaunce, sayest thou (o man) or rather no man, but some monster of mankind? Considerest thou vvell vvhath it is, vvhich thou auerrest to haue been effectuated by chaunce? The printer, shall neuer bee able to set his printe by casting his letters together at all aduentures; the painter by a careles casting of his colours vppon a clothe or table, shall neuer dravve his intended picture; The mason by throwving of stones one at another, shall neuer builde his goodly pallace; And canst thou thinke that all this goodly order, vvhich is set dovne in the vvorld, that this curiouse peece of vvorke of the vvorld, at vvhich men and Angells stande astonished, vvas framed and established by chaunce meddlie? If thou shouldst enter into a vvestminster-Halle, a Non-Such, or Royall exchange in Ingland, into a Louver in Paris, or a Scurial in Spaine, vvhere thou shouldst see statelie building, aspiring turrets, loftie roofes, vvittie conueighaunce of Roomes, and chambers, and orderly disposition of vvindowes, pillers, chimnies; vvouldest thou, or couldest thou imagin these artificiall vvorkes and buildinges, to haue beene vvrought by a chauncing flight of stones frō the Quarrie; and not rather by the arte and skill of

some ingenious Artificer? And canst thou
 entering into the sumptuous building
 and pallace of the world, whose pav-
 ment, is the earth, paved with so rich
 stones, and metalls, and rufhed with the
 greenes of all herbes and plantes; who-
 le foundation is the ceter, which stayeth
 all; whose rooffe are the heavens, fild
 richely, with so many bright and glit-
 tering starres; whose vualles are the same
 heauens, which do not only couer but also
 compasse all about; whose diuers rooms
 and lodgings, are the fovre elements, in
 which diuers creaturs according to their
 diuers naturrs, are diuersly lodged; whose
 indveller and inhabitaunt is man, who
 vnder God also is Lord over all; whose
 prouisiōs and moueables, are the goodes
 and fruites of the sea and lande, layed vp
 in store for mans prouision: V who I say
 entering into this Princely pallace, so
 vuell ordered and gouerned, can imagin
 all this to proceed from chaunce, and not
 rather from an intelligent Artificer, v who
 vvorkes these vvonders and miracles
 of nature, and a prouident prince v who
 gouerneth and ruleth all so vvifely, and
 like a pilot sitteth at the sterne, guiding
 and directing the course of this vvorld
 and of euerye creaturs actions. For as Ci-
 cero that famous Oratour, and Philoso-
 pher

pher auoucheth, nothing is so open and so euident, vvhhen vvec looke vppon the heauens, and the celestial bodies, as that there is some diuine povver of most excellent vnderstanding, by vvhome these thinges, as they vvere first framed, - so are they still conserued and gouerned.

Fourthly against these vvitleffe Atheistes, the very brute beastes shall argue for their Creatoure, vvhole operations are so vvittye and agreable to the ende, vvwhich is to them by God and nature prescribed, as if thy had discourse, and vvere indewed vvith realō. They feare those thinges vvwhich are contrarie to their good, and distinguish he the good from badd, as if they had the science, of good and badde. The sheepe, yea the younge lambe, euē at the first, discerneth the vvoolfe from the dogge, and quaketh at the very sight of him, althoughe hee differeth litle frō the dogge vvwhich hee ferreth not. The chicken can put a difference betvvix the kite and the Peacocke, and feareth that, litle caring for this, althoughe in body bigger; The byrdes feare the sparavv havvke, the ducke the faucon, and do tremble at the very noise of their belle, and yet they care not for y^e svvāne, nor Crane, though he in body many tymes bigger. Vvhoe teacheth them thus to discern their ene-

mies, vvho putteth in the such a feare of that, vvhich in deed is to be feared? Thou vvilt saye, the instincte of nature, but vvhoe put such an instincte in them, by vvhich they flye their foes, as if they had reason, but hee that is the autour of nature & reason? Vvho teacheth brute beastes, in a medovve or garden, vvhere ther are so manye hearbs one like another, to chuse the good, and to refuse the badd, and so coningly, as if they vvcre Phisitians, or herbistes, & knevve the natur of simples? in so much that vvher as men, many tymes are poisoned in taking one drugg, or hearb, for another; such an errour never hapneth amongst them. Vve see how artificially byrdes do build their nestes, vvherin they make such a defence against the vveather, that no mason can correct their vvorke. The spider spineth the threed out of his ovvne substance, vvhich aftervvard hee vveaveth so artificially, that hee maketh a formal nette, vvhich also he placeth in those places, vvher flies are likest to passe. And hee like a byrd-catcher, lyeth lurking in a corner of the same, vvithout any motion; but no sooner dothe the flye touche his nette, but hee perceueth, and no sooner is the pray taken, but hee vvith all speed maketh hast vnto it. I haue already de-

cribed the trauelles of the Antes in making their haruest, and carying in their corne, and howe they eate the ende of it, least it growv in the earthe, and bring it forth to dryinge in a sounye daye, least moysture corrupt it. And I haue in parte described the common vvelthe of bees, which is so vvell ordered, that a statist & common vvelth-man, may learne policie and gouernement, of them. The Hare vvhat slighe vseth shee to escape the houndes, howe many leapes makes shee, howe many bi-vvayes takes shee, and if shee come neare a vvater shee vvill passe it, if neare a heard of Catell, shee entreth amongst the, to deceue the houndes, and to make then loose the sent. Howv subtile and craftie the Foxe is, I report me to Huntsmen; and vvhat deuises hee vseth to attain to his praye, fewe ther are vvich knowv not. On a tyme (as a man of credit tolde mee vvhoe vvvas an eye vvitness) the Foxe espying duckes in a riuer, deuised this stratagem to deceue them. hee taketh a bushe of ferne, vvich hee caryeth in his mouthe to the vvater, and putteth it in to the vvater, farre aboue them, least hee should bee espyed, and aboue the streame also, that it might descende dovne vnto the, and passe also thorovve them; and this hee did

rvvise, or thrise. The duckes suspecting nothing, let the ferne passe by them; at the lengthe the foxe him selfe comethe swimming down the streame, vvith a ferne-but he in his mouthe, and that so covertly, that nothing appeared about the vvater, but the bus he; the duckes suspecting no more deceite, then vvvas before, & imaging that it vvvas but a ferne-but he vvvhich came dovvn the streame, neuer fled for the matter, bicause they feared nothing; but vvhen the Foxe came amongst them, hee shevvved him selfe to bee a fox, for leauing the bus he, hee snatcheth at a ducke, and chaungeth his bus he for the same. Hence I deduce this argument: These creaturs are vvittlesse and deuoid of reason, and yet do they proceed in their actiōs most vvittilic and reasonably, as if they had discourse and reason, & some tymes they shevv more vvittice in their actions, then do men them selues, vvho are reasonable and discoursing creaturs. And seing that so orderly and so reasonable actions, can not proceed from any reason, vvvhich is in the, bicause they are vnreasonable, I do inferre that there is some one of reason about all these creaturs, vvho thus directeth and gouerneth their actions. Neither vvill suffice to say, that they do all this by the

instinct of nature, vvhich is nothing else but a naturall inclination; bicause seing that this naturall instincte is no reason, & yet directeth them so reasonably, it must needs preceed from one of reason, vvho could imprinte in them suche an inclination, vv^{ch} being no reason, dothe directe them not vvithstanding, and gouern the in their actiōs, as if they had reasō. Vvherfore as vvhe thou seest the arrowv flye directly to y^e marke, thou straite vvayes imaginest an Archer, thoughe thou seest him not, bicause so directe a motiō, could not proceed frō the arrowv, had not the Archer, vvho is indeved vvith reasō, giuen it his direction, and imprinted in it a force also, vvwhich carryeth it directly to y^e vvwhite, at vvwhich hee aymed: So vvhen thou seest vnreasonable creaturs to proceed in their actions so vvittilie, and so orderly, thou must thinke of some one of intelligence, vvho hath imprinted in them a naturall instincte, vvwhich directeth them in their actions, as if they had reason.

Fiftly, vvhat soeuer is in this vvorld, ether it is of it selfe, or of another. If of it selfe, then is it God, bicause, as be fore is proued, to be indepēdent, is to haue a necessarie & infinite essece, vv^{ch} is no other thing thē God. If it bee of another, I aske of vvhom is that other? If of another,

I aske againe of vvhome dependeth that other; & so at lēgthe I vwill bring thee to a thing, of a vv^{ch} all thinges are depēding & that is depēding of none; vv^{ch} is the God vvee seeke for. To this argumēt may bee reduced that argumēt of Aristotle by vv^{ch} hee proueth the first Moouer, vvhich S. Thomas also vseth. vvhath soeuer (sayeth Aristotle) is moued, is moued by another. The inferiour creaturs are moued by the heauens, and their influēces, vvhich reach euen to the bowvelles of the earth, vvhether by vertue of them, gold and siluer are engendred, the inferiour heauē is moued by the first heauen, vvhich is called *primum mobile*, bicause all the other heauē followe the svvay of that. The first heauē then, ether it moueth it selfe, or it is moued of another? it can not moue it selfe, bicause it is a creature, & so as in essence and being, so in motion and operation, it dependeth of another; If it bee moued of another, then I demaund, vvhether that moueth of it selfe, or by the motion of another: if you saye of another, I aske againe vvhether that is moued by it selfe, or by another? And so ether vvee must ascend *in infinitum* (vvhich is impossible) bicause an infinite distaunce can neuer bee passed, and so the inferiour cause vvhich receiueth vertue from the Superiour, should neuer bee

able to mooue, bicause it should expecte an infinite tyme, to receiue motion from a Superiour cause, vvhose motion must passe through infinite inferiour causes, before it come to the lowest; or else at lengthe vvee must staye in a supreme cause, vvhich moueth all, and it selfe is moued of none. And vvhath is that, but God?

Sixtly I vvill bring a morall argument, vvhich also cōuinceth this veritie. It is the opinion euen of the Paganes, to vvhich the light of reason hath induced them, that there is vice and vertue in our actiōs, and that the one deserueth punishment the other reppard, as in the last booke is related; and seing that in this life, nether vice hath his deue punishment (bicause the vitious liue in prosperitie and enioye mozte commonly the felicitie of this life in more ample maner then the vertuous) nor vertue her reppard, bicause the vertuous are misprised; it follovveth that ther is another life, in vv^{ch} God, vvho hath an equall prouidēce ouer all, shall giue to euerie actiō his iuste & deue reward.

Seuenthly (as Cicero sayeth) neuer any *Supra.* nation, vvas so barbarouse, vvhome the light of reason, indeued not vvith an opinion of God, or Gods; yea euen the Atheistes, them selues, if they falle into any extremitie, are forced by nature to crye, and

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call vppon a God. For if a man by ship
vvracke vvere in daunger of drovning,
then so longe as he seeth humaine mea-
nes to saue him, he vwill snatch at a cord
vvhich is cast vnto him, or he vwill reach
for a borde, or seeke to get hold of a boate,
rocke, or tree, to helpe him selfe by; &
if he be an Atheist, then so longe as these
meanes faile not, he seeketh for no other,
but if he perceue, that by no creaturs helpe,
he can be holpen, then be he Christian
or Pagane, Ievv or Atheist, he thinketh
vppon some higher povver, and vwhen
all creaturs forsake him, and his ovvn force
vwill no more serue him, nature bidds
him to seeke farther, & to demaund that
helpe of the Creatour, vvhich no creature
can yeeld him.

Lastly the greatest sinners that are, vwho
vwould vwith all their hartes that ther vwere
no God, that they might sinne the more
freely, in y^e midst of their vices, & pleasures,
haue many tymes remorses of conscience,
and feare euen naturally, by naturs
instincte and instruction, some diuine
povver, that vwill call the to an account.
hence proceed their melancholike mo-
ods, by day, & fearfull dreames, by night,
as in the former booke, & in the Chapter
of cōsciēce, may appeare. And truly vvee
see that nothig hathe so much force in y^e

rule of mens actiōs, and direction of their life, as the cogitation of a diuine maiestic, to vvhom they must yeeld and render a stricte and straitte accounte. For thus some tymes the greatest sinners are enforced to discourse. I let the bridle loose to all vice and pleasure, I bridle noe passions, I re-
fraine from noe iniustice, vvhē by iniuring others, I can profit my selfe: I liue according as I vwill, and as freely as he that hath no master, and if ther vver no diuinitie, to vvhom I ame to yeeld an accounte for euery actiō, I might take my hartes ease amidst all my pleasurs: but if ther be a god, as I feare ther is, and as me thinke ther is (for else vvhy dothe this cogitatio of a diuinitie so oftē crosse the vvayes of my pleasurs?) then haue I cause to looke to my actions, and to make my accounte, before hand, least I bee taken in the Lurch. But vvhat if ther bee no god? then had I lesse cause, to care. But bicause peraduenture ther is a God, in the midst of my pleasure, I haue not my hartes desire, and full repose. Many other argumentes I could alleage for a diuine povver; but these are sufficient, and these are the principall. Vvho desireth more, let him read saint Thomas in his first parte of his Theologicall Somme, and in his vvorke vvvhich he vvrote against the gentiles, as

also Granado in the beginning of his Catechisme, and the English resolution; and hee shall finde that vve all saye the same almoste insubstaunce, yet varye in the manner, and in some reasons also & additions. Nowe let vs dravve nearer to our conclusion, and intended purpose, vvhich is to shew how our reformers doctrine leadeth vs vnto the denial of a God-head. Vvhich I vwill do breefly and yet so plainlye, as the reader shall confesse, that to haue vsed moe vvordes in a matter so plaine, had beene prolixitie, and superfluitie. If you remember they are not afraid to auouch that God is the autour of all sinne and vvickednesse, that hee hath ordained vs to sinne from all æternitie, that vvee sinne not only by his permission, but also by his vvill and commaundement, yea that hee vrgeth vs and compelleth vs to sinne; vvhen it followeth that hee is of a malicious nature, bent to all euill, bicause so badd frutes can not proceed from a good tree; hee comaundes vs also vnder payne of damnation to refraine from all sinne and vice, vv^{ch} notwithstanding by the reformers doctrine vvee cā not do, bicause vvee haue no free vvill; & if vvee sinne and dye in sinne, he punisheth vs vvith a perpetual and hellis fier, for that faulte vv^{ch} vvee

*See the fift
booke.*

could not auoide, and in vv^{ch} hee him selfe, had as much parte as vvee our selues; vvhen it follovveth that he is not only mallicious, but cruel also & tyrannicall, as vvpon another occasiō, is before demonstrated. If a Christian bee once perswaded that this doctrine is true, hee vvill easily be induced, to thinke as Atheistes doe, that ther is no God at all. For seing that the common conceit of God hetherto, hath beene very honourable, euery one deeming that vvwhich is most perfecte, best, and most amiable, to bee God; men vvill more easilie bee perswaded vvith Diagoras and Protagoras, that ther is no God at all, then that hee is of so badde, cruell, and malicious a nature.

The second Chapter shewveth howv the newv religion by the same doctrine ruineeth all religion and vvorship of God.

Religion is a morall vertue, and one of the principal vertues of that kinde, vvwhose office is to offer vnto God suprem honour, homage, and vvorship, as vnto the highest: vvwhich although she haue not the diuinie for her immediate object, as the Theological vertues haue, yet cometh shee as near as may bee, because she hath the vvorship of this diuinitie, for her object & attendeth vvpon the diuinitie so faithfully, that no sooner is a

God acknowledged, but religion adored him, and yeeldeth him his homage for a tribute. Vvherfore euer since ther vvas a reasonable creature, able to knowv God, the vworld vvas neuer vvithout religion. In paradise our first parentes vvorshipped a God for the tyme, and if that state had continued, there I should haue beene a publicke practise of religion, and that by sacrifice also, as some diuines do imagin. And vvhat vvorship of God by sacrifices, and sacramentes vvas vsed in the lawe of nature, and of Moy- ses I haue already declared. Yea neuer as yet vvas ther any nation, vvho acknowledged a diuinitie, but it also vvorshipped the same vvith some kinde of religion. For men easilie perceiued, that to maiestie, powver, and excellencie, honour vvas a deuue tribute, and by good consequence, that to supreme maiestie, powver and excellencie, vvas deuue also supreme homage and religion. Vvhich is the cause as Liue reporteth, that Rome vvas no sooner builde, but a religion also vvas established, and temples dedicated vnto the Gods. For vvhich deuotion, Valerius Maximus commendeth the Romaines, saying, that they thought nothing vvas to bee preferred before religion, but that rather as the Gods vvcre esteemed aboue

*Suarez. 3. p.
de sacrificio
Missæ.*

Supra.

l. xi

l. i. c. i.

their Senatours, Dictatours, and Emperours, so religiō should take place before their ciuill lawes & customes. Of vvhich opinion Plato also sheweth him selfe to haue been, vvho in his vvorke vvvhich hee made of lawes, decreed some for gouernment and pollicie, others for religion, and these he counted the principal and fundamental lawes: vvell knowing that to bee true, vvvhich Cicero after him obserued, that if once pietie and religion to vvards God, be taken a vvay, fidelitie and iustice amongst men, can not longe continue. And Plutarch affirmeth that you shall sooner find a citie vvithout coyne, vvallas, lawes, & learnīg, the vvithout temples and vvorship of Gods. And although this religion of the paganes, vvvas no religion but superstitiō, yet this superstition proceeded, by abuse, from a naturall inclinatio, vvvhich man hathe to vvorship and honour a God. Bicause superstition and religion do only differ in this, that superstition ether vvorshippeth a false God, or at least giues not a right honour vnto the true God, but religion vvorshippe the true God, and not vvith a vaine and phantasticall, but vvith a true, sincere, and reasonable vvorship. So that man by natur is inclined to religion, only he faileth ether in the thing

*l. 1. de natura
deorum.*

vvhich is to bee vvorshipped, or in the māner of vvorship; and therefore if a man be of any discourse able to knowv, that ther is a God, you shall not need to persuade him that God is to be vvorshipped, only in this he shall need your help, vvhat is this God, and vvith vvhat vvorship and religiō he is to be serued. And herin consisteth the principall pointe of the controuerſie vvwhich to this day even frō the beginning, hath troubled the vvorld, & the greatest vvittes of the vvorld, to vvitt, vvith vvhat vvorship and religiō God is to be serued, for althoughe all almoste agree in this that God, is religiously to bee honoured and respected, as the diuersitie of religions vvwhich possesse the vvorld, vvill testifie; yet in the other point, to vvitt vvith vvhat religion he is to bee reuerenced, men are as diuerſe, as ther are diuers religions in the vvorld. Vvherfore here might I take occasion to refute the religion of the Ievves, paganes, and heretiques by many argumentes, and by as many argumentes I could demonstrate the Catholique and Romaine, faithe and vvorship of God, to bee the only true religion, vvwhich I haue done in my commentaries vppon Secunda Secundæ, but this vvwere a thinge to longe and beside my purpose, vvwhich vvvas onelye to ma-

ke general a suruey and examination of the newe religion, vvhetherfore that I leaue to others, and peraduēture to some other booke, vvhich, if this bee vvell accepted, I may herafter let forthe: onely here, in a vvord or tvvoe, I vvill direct the reader to certaine places of this Suruey, in vv^{ch} vppon occasion I haue disproued the newe religion, and establis hed the olde, by pregaunte reason. For first of all my first booke demonstrateth that vvee can not admit nether them nor their religion, for good and lauvfull, vnlesse vvee bynde our selues by the same reason to receue all heretikes and heresies that euer vv ere hertofore, or thalbee herafter; yea in the fiftte chapter of the sayed booke I haue proued the Catholike religion to bee the only religion, bicause it is conformable to that vv hich vvas so straungely planted by the Apostles, and in the same place I haue proued manifestly that the reformers haue noe probable meanes or motiues to induce a reasonable man to bee of their profession. In the second booke I haue declared hovve the markes of heretikes aggree vnto them, and that therfore they must be taken for heretikes, & their doctrine for heresie, if Arianisme or any other suche like doctrine bee iustly so to be censured. In the third booke

I declare howe their doctrine disgrace the Christe, and so can not bee Christiane religiō, & in the bookes followīg I shew howe it repugneth to ciuile state and pollicie, howe iniuriouse it is to God, howe it openeth the gap vnto all vice and Atheisme, and so can not bee of God. Yea in the fourth booke I proue that they haue no religion, bicause they haue noe preestes nor sacrifices nor prayer, & scarcely any sacramentes, notwithstanding that these thinges and religiō euer went together. Secondly in the alleaged fiftē chapter I haue compared our ancient pastours of vvhom vve receued our religiō, vvith their newe ministers of vvhom they receiued theirs, and I haue proued that our pastours in all pointes are to be preferred, and consequently our religion. Thirdly in the second booke and fiftē Chapter, I proue that once Christian religion vvas planted in the vvorld, and Pastours vvere appointed. I haue proued also that this religiō and these Pastours are neuer to bee chaunged, and that consequently, that now is the true Church & religion, vvwhich can deriue it selfe by a continuall succession from the first pastours and the first faith that vvas planted and practised; I haue proued also that the reformers haue not this succession, and that

Catholikes haue, vvhence it followeth evidently that their religion is not the true Christian religiō, and that ours is the true and only religion. In the Sixte Chapter I proue that in Christes Church & religion is peace and vnitie in faith and doctrine, vvhich Christe at his departure bequeathed to his Church, & I haue demonstrated that this peace and vnitie is not to be found amongst the reformers, but only amongst Catholikes, and cōsequently that the Catholike religion is the only Christian religion. In the Seuenthe chapter I proue that the religion of true Christians is noe particuler sect, but catholike and vniuersall, and one, and the same in all countries and ages, and seing that only the Catholike religion hath this proper tie, it followeth that that is the true Christian religiō. So that I shall not need to vse any other argumēt, to proue that the Catholike religion only, is the true religion and vvorship of God. It remaineth therefore only, that I nowve declare howve the reformers open the gappe to a certaine kinde of Atheisme, vvhich is irreligiōsitie and cōtempte of all religion, and bicause this conclusion is often tymes to be interred out of other pointes of their doctrine in the Chapters followinge, I content my selfe in this Chapter vvith their do-

ctrine alleaged in the former Chapter, and out of that only I vwill deduce my intended conclusion, vvhich I maye doe vvith as muche breuitie as facilitie. For if God bee the autour of all sinne, then if vvee maye gather vvhat the tree is by the frute, hee is of a malicious nature as is before proued: and if hee commaund vs impossibilities and punishe vs vvith Hell fyre for not fullfilling them, then is hee vnreasonable, cruel, and barbarous. And if vvee once make this conceit of God (as vvee must needes) if vvee beleeeue the aduerlaries opiniō, then must our hartes of necessity bee cold in religion, and vvorship of God. For vvho can bee induced to vvorship, loue, and honour such a god in vvhome is nothing vvwhich is amiable, nothing vvorthy honour? vvell may vvee feare him for his crueltie, but loue him, and honour him from the harte vve can not. And so religion fallethe.

The third Chapter sheweth that in contempte of the Churches authoritie they bring all religion in contempte.

IT is a maxime and almost an article of faithe receued amōgest the reformers, that the true Church vvhich once vvas hath erred grossely, & in no lesser maner

ters then faithe, iustification, merit, free-
vvil, vvorkes, satisfaction, purgatorie, pra-
yer to Sainctes, vvorship of images, nū-
ber and vertue of Sacramentes, Sacrifice,
& such like. Yea they confess that the Ro-
main Church vvvas once the true Church,
but thy adde vvith all that aftervvardes it
erred grossely and fell sovvlye, & novv of
the Church of Christ, is become the Syna-
gogue of the deuil. This is the cause vvhy
vvhen vvee vrge the authoritie of the an-
cient and present Church, for the prooffe
of the reall presence, free vvill, prayer to
saintes, & sacrifice of the Masse, they an-
svvere vs that the Church, vvvas but a con-
gregation of men, vvwhich hathe erred in
these and other matters. And therefore
Luther careth not for a thousand Chur-
ches, and Calvin, Beza, and others despise
all the Councelles, and ancient fathers, as
appeareth by their vvordes vvwhich are
related in the first booke, and the third,
and fourth chapter. So that vvpon the
bare authoritie of the Church they vvill
not hange their faithe, as they saye, least
they hange their soules, bicause the Chur-
che as it maye bee deceued, so it maye
deceue. I demaund of the therefore vvhat
assuraunce they haue of scripture, and by
vvhat meanes they come to y^e knowvled-
ge of it? A Catholique vvould say that he

infallibly, vvhich are the true scriptures:
 for vvhē hee declareth vvh^e are the true
 Scripturs he shewes vs our pasture, & the
 place vyher vvee are to graze, and vvhē
 hee expounder the them, hee feedethe vs.
 And seing that the Pope of Rome is this
 Pastour (as is proued in the last chapter of
 the first booke) it follovveth that vvee
 must receue, that for scripture vvhich hee
 allowveth of as scripture. He vvould al-
 leage also the antiquitie of scriptures for a
 profe of their sinceritie; bicause Moyses 1.2. cont. Ap.
 1.10. pravar.
 Euangel in
 Apolog c. 19.
 20. 24.
 vvhoē vvvas the vvriter of a great part of
 the old testament (as Iosephus, Tertulian,
 and Eusebius affirme) by many hundred
 yeares, vvvas more anciēt then all the vvri-
 ters of the Romaines and Grecians also:
 vv^{ch} therefore deserue great credit & reue-
 rence, bicaule as Cicero sayeth in his Tus-
 culane questions, to Antiquitie noe lesse Tuse.
 is devve. Hee vvould confirme this argu-
 ment by another of no lesse efficacie, to
 vvitt that these bookes haue beene conser-
 ued so many thousand yeares, not vvith-
 stāding so many captiuities of the Ievves,
 and persecutions of the Christians, vvvhich
 argueth that God vvho vvvas the Authour
 of them, had a speciall care of them, and a
 vigilant eye vnto them, as vnto his ovvn
 vvord and vvriting. Hee might alleage al-
 so the cōformitie of those booke, vvvhich

*Infin. orat.
paran. ad gē-
tes.*

*l. 13. Aut. c. 1.
q. l. 3. prapar.
c. 1.*

*ex Hoste. l. 3.
cens. Brent.*

were indighted of diuers, & at diuers tymes, and yet haue in them no contraries, and were translated out of Hebrew into Latin by 70 Interpretours, diuersely disposed, vvhich yet not vvithstanding soe agreed, as if all their translations had been copied out of one; For vvhich causes euen the Gentils & Paganes themselves, haue borne great respect vnto these vvritings, not daring to mingle them vvith their pphane vvritings, bicause (as Iosephus and Eusebius affirme) some that haue attēpted it, by the diuine and secret powver, haue bene very sharply and seuerly punished: all vv^{ch} is vvarrated by historie & traditiō. This a Catholike vvould saye vvith great applause and no lesse probabilitie, for the authoritie of scripture. But vvhat vvould, or vvhat could our reformers saye? vvould they saye vvith the Catholike, that they beleue them to be holy scripture, bicause the Church sayeth so? Luther in deed sayeth that hee in this point beleueth the Church and Pope, and good reason hathe hee: bicause of vvho did hee receue the scriptures vvhen hee began first to preach his new doctrine, but of the Romaine Church, vvho euer had the custody of them, euen since the tyme of the Apostles? And howe could he knowe that the gospel of the

Nazarens, of saint Barnabas, and saint Thomas, were not as true scripture as the *Enseb. l. 2. c. 25.* gospel of saint Matthevve, and other Evangelistes, but that the Romain Church allowed of these, and not of those? For this cause some of them do saye, that in this point they must needs beleue the Pope, & Romain Church, because they can not in deed haue any probable knowledge of Scripture, but by this meanes, as I shall appeare by the refutatiō of all other meanes vvhich they can faine or imagin. But I vwill bee so bold as to take this meanes from thē, and then I vwill aske them, howv they knowe that the newe and old testamēt are not meere fables, and fictiōs as the Atheistes say that they are? For they are of opinion, that the Romaine Church maye deceue, & bee deceeued, and therefore they vwill not beleue her for the number of canonicall bookes, nor for the meaning of scripture; howv then can they credit her vvhē shee defineth that the old and newe testament are holy scripture? her authoritie is one and the same in the affirmation of this, and of other thinges; if thē they beleue her not in those thinges, they can not beleue her in this. For as if the Astrologer saye that to morrowv shall be rayne, & that vvith in three monethes ther shall bee rayne, I can not be-

leeue this to bee true for his assertion, vnlesse I also belecue that, bicause his authoritie is the same, and yet I maye belecue rather that vwithin three monethes vvee shall haue rayne, the that to morrow vvee shall haue rayne, bicause that in it selfe is more likely: so if vvee belecue one thing vvhich the Romain Church affirmethe, and not another, vvee belecue not any thing bicause shee sayeth so, but ether for the probabilitie of the thinge or for some other reason vvhich pleasethe vs. Vwherefore seing that our reformers belecue not the Romain Church in all pointes, it must neede follovv, that they can not belecue that the old and newe testament are holy scriptures bicause shee sayeth so, but for some other imaginations vvch they haue, for if they beleued this bicause shee sayeth so, they vvould beleue other thinges also vvhich shee auouchethe, bicause her authoritie being the same, deserueth the same credit in the one, and in the other. But let vs suppose that they beleue that the old and new testament are holy scripture bicause the Romain Church sayeth so, yet bicause they affirme that the Romaine Church maye lye, and hath also lyed loudly in many importaunt matters; it follovveth that they haue hereby no assurance of Scripture, bicause as the

Church, in their opinion, hath erred in other things, so may she in this, & if she may, peradventure she hath erred, and so they haue no assurance of scripture. They will saye peradventure that they are assured by tradition from tyme out of mynde, vnto this present, that those bookes are holy Scripture, because our fathers euer esteemed them soe. But nether can this bee a sufficient varraunt, because they are wont to saye, that all things necessarie to bee beleued, are contained in scripture, and that therefore they will beleue no traditions. And if they beleue that these bookes are holy scripture, because by tradition so it is deliuered vnto them, why do they not beleue the real presence, and the Sacrifice of the Masse? Why cōtemne they, the Fast of lent, Images, holy water, the signe of the crosse, & such like, which we haue by the same tradition, by which we haue the scriptures. Yea seing that Tradition is nothing else but an opiniō or custome of the Church, not vwritten in holy writte, but yet deliuered by the handes of the Church from tyme to tyme, and from Christians to Christians, euen vnto the last age, and Christians; if the Church can erre, she may allow, of euil traditions and so traditions also may bee erroneous, & cō-

sequently can be noe sufficient varrant vnto the Reformers, for the authoritie of holy scripture. They vwill say peradventure, that they belecue most voices, and therefore seing that all the vworld alloweth these bookes for holy scripture, they vwill ioine vwith them in this opinion, bicause y^e voice of y^e people, is the voice of God, but nether can this voice assure the, for ether they vnderstand by this commo voice, the voice of the vvholle vworld, or the voice of the Christian vworld. if they meane y^e voice of the vvholle vworld, the haue they moe voices against them, then for them, bicause the greatest parte of the vworld vvas euer Pagane; if they meane the Christiā vworld, then in deed the most voices are for Scripture, bicause the Catholike Church vvhich alloweth of scripture, vvas, is, and shalbe, the greatest part of Christianitie; but bicause they saye that this Church may erre, they can haue no assuraunce of scripture by this voice. They vwill saye peradventure that they beleue that scripture is the vvord of God, bicause their ovvn Church, vvhich is the true Church, affirmeth it to be so. But nether vwill this shifte serue their turne. Bicause first of all they cā not proue their Church to bee the true Church, nor their Pastours to be the true Pastours. Bi-

cause their Church hath not the markes of the true Church, hauing nether succession from the Church planted by the Apostles, vvhich should make it Apostolique, nether hauing euer possessed the greatest parte of the knowvn vworld, vvhich should make it Catholike, and being so farre frō being, one, that it is diuided into cōtrarie sectes, & so farre also from being holy, that it leadeth to all vice and Atheisme, yea hauing all the Markes of heresie, as my second booke demonstrateth: As for their pastours, they can not proue their mission, as also is proued. But if I should graunt them that their Church is the true Church, yet by their Churches vvarraunt, they can haue no assuraunce of Scripture, bicause they are of opiniō that the true Church maye erre, and consequently their Church also maye erre, and if it maye erre in other thinges, it may erre in this, and if it may erre in this, peraduenture it hath erred in this, and so they haue no assuraunce of Scripture. Vvherfore laying aside the Churches authoritie, as insufficient, in their opinion, I demaund vvhath assuraunce they haue of scripture? They can not alleage Scriptur to proue scripture, bicause no part of scripture affirmeth that the bookes called Scripture, are the vvord of God, dictated and indighted

by his spirit. And if Scripture did affirme it selfe to be holy Scripture, yet were not that a sufficient vvarraunt, for as I may doubt whether y^e bookes called Scripture be the vvord of God, so may I doubte of that testimonie vvhich scripture giueth of her selfe, vnlesse by some other meanes I bee assured, that these vvritings are the vvord of God. They vvill say peraduenture that the very maiestie of the phrased of Scripture, and the diuine matters, and mysteries vvhich it conteineth, do argue, that it is the vvord of God. But this answer is also insufficiēt; bicause to a vvordly man or Prophane Philosopher, the stile of Scripture seemeth base and barbarous, and the mysteries seeme to bee nothing else but dreames and imaginations, the histories seeme tales, and the matters seeme ether follies or impossibilities; and so they vvould seeme vnto vs also, were it not that vvee haue a reuerent conceite of them, bicause vvee beleue them to bee the vvord of God. Vvhetherfore Iulian the Apostata, Celsus, Porphyrius, Apion, and others, contemned scriptures, bothe for the Phrased and matters, and esteemed no more of them, then vve do of Ælops fables. They may answer mee peraduenture (and now I know nor vvhath else they can answer) that the

spirit assure the them that these bookes & no other; are the holy Scripture. But against this spirit; I haue disputed at large in the first booke and third Chapter; and so I might referre the reformer, and the reader vnto my argumentes, vvher vwith in the afore sayd place, I haue refuted this phantasticall spirit; yet to ease them bothe of that labour, I vvill in a vvorde reiecte this ansvvere; by reiecting this spirit. I vvill aske of him that thinkes him selfe moste deeplie inspired, vvhy hee beleeueth this his o^ovn priuate spirit, rather then the common spirit of the Church? especially seing that it is more like that God vvill more amplye communicate his spirit to his Church then to a priuate man; and if the Church may be deceued (as they say shee may) not vwith standing that Christ promised her a *spirit vvhich should teach her all veritie*; vvhy maye not euery priuate m^an doubt at least, least his o^oune priuate Spirit bee a lying and deceiuing spirit? hee ansvvereth that his spirit assures him, that it is a true spirit. But howe dothe it assure him? by vvhat reasons, miracles, or reuelations? by no such meanes (saith hee it dothe assure me) but yet I am sure. Vvhy art thou sure? if nether for reasons, nor miracles, nor reuelations; then art thou sure only

10. 16. 15.

bicause thou thinkest thy selfe sure. And so did Suenlkfeldius thinke him selfe sure of a right spirit, vwhen he denyed all scriptures, and vwould bee ruled only by the inward spirit, and yet hee for all his swer-nes, vvas deceued, and consequently so mayst thou bee, though thou thinke thy selfe assured. And do not all heretiques thinke then selues to bee inspired, vwith the right spirit? As they therefore are de- ceued, So mayst thou bee, vnlesse thou haue some certaine rule and Iudge, suche as the Church is, to ascertain thee of thy spirit. If nowve some infidel or atheist vwould deny the old and newve testament to bee holy scripture, howve vwouldst thou conuince them? vwhat a Catholike could saye for the prooffe of scripture, I haue already declared, I demaund there- fore vwhat thou vwho takest vpon thee to bee a reformed Christian, couldst al- leage for the authoritie of Scripture? Vwouldst thou alleage the Churches de- finition or tradition, or common cōsent? hee vwould saye, Tushe, tell mee not of Church, Tradition, Fathers, Councils, all these by your ovvn confession maye erre and haue erred in other as great mat- ters as this, and therefore this can bee no sufficient vvarraunt. Vwouldst thou saye that scripture giueth testimony of her sel-

fe that ſhee is Scripture? hee vvould eaſke thee vvheare, and thou ſhouldſt not bee able to quote the place, & if thou couldſt, yet hee vvould ſay that Scripture is not to bee beleueed in her ovvne cauſe, and that as hee doubteth of ſcripture, ſo hee doubteth, vvwhether it bee Scripture, vv^{ch} affirmethe theſe bookes to be Scriptur. Vvouldſt thou ſay that the phraſe of ſcripture argueth it to bee godhis ovvn vvord? Hee vvould tell thee that hee vvill ſhevve thee as good phraſes in Tullie, Liwie, & other pphane vvriters. And if thou ſhouldſt ſaye that thy ſpirit assures thee, that theſe bookes are of Gods ovvn indighting, hee vvould laughe at thee, and tell thee that Suenkfeldius by his ſpirit denied all ſcripture, and that hee hathe no more affurance of thy ſpirit then of his. Yea hee vvill come vvpon thee vvith the cōmon ſpirit of the Romain Church, and tell thee, that if that ſpirit maye deceue, as thou ſayeſt it maye, muche more may thy priuate ſpirit deceue thee, and all that vvill bee ſo mad as to beleue thee. And ſo if thou contemne the authoritie of the Romain Church, thou ſhalt bee able to assure him no more of Scripture, then of a Robin Hoods tale. If the Churches authoritie then bee reiected as inſufficient, vvee haue no probable affurance of ſcripture, and ſo vvee may iuſtly doubt leaſt

it bee but some Apocriphal writing, which
hath hitherto been called the word of
God, to keepe fooles in awe. And if wee
may doubt of the booke of Scripture
wee maye as iustly doubt of the contē-
tes, and so the mysteries of the Trinitie,
and incarnation, Christes life, doctrine,
Passion, death and resurrection, may bee
called in question; and soe Christian reli-
gion falleth; and seing that after an Apo-
stasie from Christianitie, wee haue noe
reason to imbrace Turcisme, or the Iuda-
call ceremonies; much lesse the supersti-
tions of Paganes, and Idolatours; adoeve
all religion, and welcōme Atheisme. And
thus thou seest, gentle reader, howe con-
tempt of Scriptur must needs follow the
contempe of the Churches authoritie;
which being layed aside, wee haue not
so much as probable assuraunce of Scrip-
ture or Christian religion. Vwherefore let
vs holde faste with the Catholike, Apo-
stolike, and Romaine Church, and let
vs neuer linke our selues in religion with
the reformers, vwho like Chammes con-
temne their mother the Church, least
wee bee inforced to shake handes with
Atheistes, whose frendship wee can not
refuse, if wee breake amitie and league
with the Romaine Church, as is most
evidently demonstrated;

*The fourth Chapter sheweth that in admitting
some bookes of Scripture and reiecting others,
they open the gapp to contempt of all
Scripture and religion.*

VVe say commonly that a lyer had need to haue a good memorie; for otherwise he being allwayes ready to speake, not as the trueth requireth, but as he may best for the present serue his owne turne, vwill bee in daunger to contradict him selfe, and to varye in his owne tale. for vwant of vvhich memorie, the reformers do often eate their vvordes, and goe from that vvhich before they stood vnto. And amongst many other examples, this may serue for one, that they vwill needes receue scripture at the Romain Churches hand, and for this point accompte her authoritie sufficient, but their memorie is so shorte, that forgetting them selues, they vwill not accepte of the number of the bookes of scripture vvhich shee hath deliuered vnto them; althoughe they haue not any other vvarraunt of Scripture, then they haue of the number of the bookes of Scripture; vvhich is the Romain Churches authoritie. I must therefore desire them better to remeber them selues; For if the Romaine Church bee of sufficient credit, to vvarraunt vs of Scripture,

vvhyy is not her authoritie a sufficiēt vvar-
raunt also, for the nūber of the bookes of
Scripture. Or if shee maye erre in the nū-
ber of the bookes of scripture, she may erre
also in scripture, and so if they vwould
remember them selues better, and rubbe
their brovves harder, they vwould see
plainly, that ether they should take all, or
none, of her, bicause her authoritie is as
sufficiēt (being one and the same) to vvar-
raunt vs for the number of the bookes of
Scripture, as for scripture. If they belecue
then that ther is scripture, bicause shee
sayethe so, they must belecue that ther are
so many bookes of scriptures, bicause shee
also sayeth soe; her vword being as good
for the one as for the other. But as they
are lyers so are they forgetfull, & therfo-
re so contrarie in their tale, that they vwill
saye that they belecue her in that, but not
in this, vvhether as rather it follovethe, that
they belecue her nether in the one nor in
the other; but onely do giue credit to
their priuate spirite & imaginations, affir-
ming that to be scripture, vvhich they
imagin, & those bookes only to bee scrip-
ture, vvhich their spirit liketh of. Vwhere-
fore Luther affirmeth that the booke of
Iob is but a tale, deuised to set forth an ex-
ample of patience before our eyes; hee
jesteth at the autour of Ecclesiastes, laying

*in ser. con. vir.
de libris vet.
& noui test.*

that he vvanterh bootes and spurres, and
therfore rideth in his sockes, as he did
vwhen he vvas a fryar. Yea he spareth not
the newe testament, affirming that he li-
keth not of the common opinion, vvhich
allovveth of fovyre ghospelles: and hee
addeth, that sainct Ihons, is the on-
lye true and principal ghospel: vvhen-
ce it follovveth that the other three are not
authenticall. For if they vv ere, then vv ere
all fover of equall authoritie, and so saint
Ihons ghospel vv ere not the principal. hee
denyes that the epistle to the Hebrevv es
is Apostolicall, the like is his censure of the
epistle of Iude, and Iames. Calvin reie-
cteth the bookes of vv isdom, of Ecclesi-
asticus, of Iudith, of the machabees, of
Tobie. And vv hy? trulye for no other rea-
son, then that these bookes seem most co-
trarie to diuers points of their doctrine.
For other vv ise, seing that they can not
discerne scripture from other vv ritings,
but by the censure of the Romain Church,
as is proved in the last Chapter, they haue
noe reaso to receue some bookes on her
vv ord, and not all, seing that she giueth
the same testimonie of all. But giue an
Atheist this aduantage, and vv hat vv ill hee
say? hee vv ill tell the Reformers, that hee
seethe no other vv arraunt vv hich they
haue for the epistle to the Romaines, then

*Præf. in nō-
um Test.*

*Præf. in
Heb.*

*Præf. li. 1.
Inst. c. 11. §. 8.
l. 2. c. 3. §. 18.
l. 3. c. 3. §. 3.
Ans. p. 124*

for the epistle to the Hebreues, and the epistle of saint Iames: nor for saint Iohns gospel, more then for the other three; nor for Genesis, more then the first and second booke of the Machabies, Tobie, Iudith, and Iob; and that therefore if the reformers denye these, hee vwill deny all the other, bicause if the Romain Churches varrant (for they haue no other varrant as in the former Chapter is proued) bee not sufficient for some of these bookes, it can bee no sufficiēt varrant for any. And so he vwill saye, that you maye as vwell denye all scripture, as some bookes of scripture; or if you vwill not, he vwill denye it for you, and ground him selfe in your ovvn doctrine. And hee vwill yet goe farther, & auouche; that if hee maye doubt of Scripture, (as vvhy not, bicause ther is no other vvarraunt for it but the Romaine Churches vvord?) hee vwill doubt also of the contentes of Scripture, and so hee vwill call in questiō Moyse, Christe, the Apostles, the Trinitie, the Incarnation, the Passion of Christe and Resurrectiō, and all the mysteries of Christian religion. Vvherfore as you credit the Romain Church for scripture, s^t give her credit for the nūber of the bookes of scripture, bicause her vvord & vvarraunt is as good for this, as for that; or if you

vwill not beleetue her in this, you can haue no assuraunce of any parte of Scripture, and so you maye bringe all into question; vvhence follovveth contempte of all religion, as is before proued.

The fiste Chapter proueth that their dissension in religion, openeth the gap to contempt of all religion.

NOthing is of more force the religiō, vvhich keepeth vs in a vve, brid- leth our appetites, ruleth our actions, go- uerneth our life, and inculcath vnto vs our dutie tovvards God and man. And if there vv ere noe other argument, then the example of so many thousand martyrs, vvho haue endured so exquisite tormēts and so horrible deathes, rather then they vvould denye their religion; it vv ere suffi- cient to beare vv itnesse for religion, that it is of greater force, then all the violence of the tyrauntes, then all their engiues, and instrumentes of crueltie, yea then death it selfe. But, so the force of a riuier is great, and so great, that sometymes it ouer-throvveth hovvses, and bridges, and beateth dovvne all vv hich stāde the in the vvaye of his streame; but yet diuide it into many litle brookes, and a childe vvill resiste his force. Euen so religion is of

*See the second
booke chap. 6.*

great force and efficacie, and beareth a great svvaye in the life of man; but yet if it bee diuided into diuers sectes, it looseth force and vigour, and vvhervas, vvhilest it remaineth vnited, it vwill not bee resisted, vwhen it is diuided it is easilie cōtemned. I haue already described the iarres, and dissensions of the Reformers in matters of religion, and by this marke I haue defcried them to bee heretikes; novv let vs see vvhata n aduantage, this their dissention, giueth to an Atheist, and vvhata vvide gap it openeth vnto Atheisme. An Atheist out of these their diuersities of opinions, maye easilie draw this discourse. I see, sayeth hee (or at least hee maye saye) diuers sects and opinions, diuers Synagogues, and religions, diuers conuenticles, and congregations, amongst you: vvhich as they haue diuers names, so professe they diuers doctrines, and follovv diuers Authours. And some of them are called Lutheranes, some Caluinistes, vvhich are by a subdiuision parted into softe and rigorous Lutheranes, and into Protestantes, & Puritans, others are called Zuinglians, others Bezites, others Anabaptistes, others Libertines, others Brovvnistes, others Martinistes, others are of the familie of loue, others of the dāned crevve. And althoughe all these agree against the Ro-

maine, Catholike, and Apostolike Church, yet they disagree amongst them selues, and althoughe they hold many, and those also contrarie opinions, yet they all vse one argumēt to proue their opinions, to vvit Scripture sēsed by their priuate spirit. And so, vvill this Atheist saye, if I beleue one of these sectes, I must beleue all, bicause they alleage one prooffe for their religion; but seing that I can not beleue all, bicause they teache contrarities, least I do any partial vvronge in preferring one before another, all hauing the same reason; I vvill beleue none of of them all, nor none of their opinions. And seing that they condemne the Catholike and Romain religion, for a fardell of superstitions (vvhich not vvithstāding vvvas euer counted the true Christian religion euen by the Paganes them selues, vvho therfore persecuted it) and haue noe reason to bynde mee to any of their religions, vnlesse I vvill be bound to an impossibilitie, that is to bee of all their religions, and nether can, nether vvill, vvith any reason persuaade me to bee ether Turke, or Iew; I may by authoritie bee of noe religion. And thus Atheisme must needs follovv diuision in religion, & contempt of the Romain Church.

696 *A suruey of the new religion:
The sixte Chapter sheweth howv their want
of a visible head; giueth a great aduantage,
to Atheistes, and such as mocke
at all religion.*

IN the first booke, and last chapter, I
haue declared at large, howe necessa-
rie a visible head is in all societies, and
especially in the Church of Christe, and
I haue also demonstrated, that ther is no
such visible head in the Synagogue of
the reformers; vvhence I haue interred,
that amongst them, it is lawfull for eue-
rye heretike, to preach vvhath doctrine
hee vvill, and no man shall cōtrolle him.
Nowe I am to deduce another conclu-
sion, to vvitt, that thus also the gate and
gapp is opened vnto Atheistes, and god-
lesse, and irreligious persons: vvich I
can do easily, and vvill doe in a vvord.
For if a visible head bee vvanting, euery
man may preach and imbrace vvhath reli-
gion hee vvill (as in the alleaged place I
haue proued) and seing that, if this head
bee vvanting, ther is noe certaintie for
any religion, but only the priuate spirite,
and bare scripture, vvich are altogether
vncertaine, as before is proued, it vvill fol-
low that a man shall haue no more rea-
son to imbrace one religion thē another,
yea hee shall haue noe probable reason

*In the first
booke, ch. 2. 3.*

to induce him to any religion at all, and consequentlye he may take good leaue to bee of no religion. And thus he may argue in forme and figure. If ther be no visible head to determine by authoritie vvhath religion is to be imbraced, euery man may be of vvhath religion he vvill, and no man can controlle him, and so I also may vse my libertie in choosing my religion, as vvell as another. And seing that if the authoritie of a visible head be layed a side, I haue no more reason to bee of one religion then another (bicause all religions, alleage the same reason vvwhich is no reason, so vvith bare scripture sensed by the priuate spirite) and I can not possibly be of all, bicause they be contrarie to one another; I may by good reason refuse to bee of any religion, and noe man can controlle me for it; if there bee no visible head, vvho can proue that hee hath the authoritie to determine of religion. And so he that forsaketh the Catholique Church, vvhere only this visible head is to bee found, hath leaue and licence to bee of vvhath religion hee vvill, yea to be of no religion at all, bicause leauing that hee hath noe more reason to bee of one religion then another, bicause hee hath no other reason then bare scripture sensed by a priuate spirite, vvwhich is not suf.

ficient, as is proued in my first booke and third chapter; yea leauing the Catholike Church, he can not haue any probable reason to induce him to any of these new religions, as I haue proued in my first booke, and fift chapter, and seing that God nether can, nor vwill commande him to bee of a religion, for vvhich hee teeth no reason, nor motiue vvhich is sufficient to induce a reasonable man, as in the same place is proued, hee maye vwith reason, after hee hath lefte the Catholike Church, ioyne vwith Atheistes vvhoe are of noe religion.

The seuenth Chapter sheweth how the Reformers in denial of the real præsence, do ruine Christian religion, and call all the other mysteries of faith in question.

1. Reg. 15.

Sacrifice is a thing so highly pleasing, and acceptable vnto God, that he vwill haue none to be pertakers vwith him in such honour, but reserueth it as an homage deu only to him selfe, and proper to a diuine maiestie. Yet obedience is more gratefull vnto him, then all the Hecatombs and Sacrifices in the vworld: because by sacrifice vve consecrate vnto his seruice the liues and substaunce of brute

beastes, but by obedience, vvee make a burnt-offering, and Holocaust of our ovvne soules, resigning our desires and vvilles, yea our ovvn selues, vvholly vnto his vvill and pleasure. But vvhilest this obedience resteth in the vvill, thoughe it be very meritorious, yet hath it not the full complement of perfection, bicause so longe as the vvill hath reason to perswade her, the lesse thanks she deserueth for obeying: but vvhen this vertue reacheth to the vnderstanding, and maketh reason, against sence and aboue reason, to yeeld to more then reason can reach vnto, then hath this vertue the topp of her perfection. But this perfection shee hath not of her selfe, bicause of her selfe, she can only submitte the vvill vnto the commandement of the Superiour, but she is fayne to borrow so much of the Theologicall vertue, called Faithe, vvhole propertie is, to make the verie vnderstanding to stoupe, & vvithout any reason to yeeld to thinges, for vvich ther is noe reason, bicause they are aboue reason. Many such thinges ther are in Christian faithe vvich seeme to sence senseless, to reason vnreasonable, and to humaine faithe incredible, and (as farre as mans reason can see) euen to diuine povver impossible. Emongest the vvich, three are the most prin-

capall, and to humaine reason, most incredible; to vvit the Trinitie, in vv^{ch} vvee beleeue that three are one, that is that three persons are one God; The incarnation, in vv^{ch} vvee cōfess that tvvoe are one, that is tvvoe natures in Christe, the one diuine, the other humaine, are one and the same person; the blessed sacramēt of the altare, in vv^{ch} vvee acknowvledge that bread and vvine, by the vertue of Christes vvorde, are changed into his body and bloud, and that one body is not only in one, but in diuers places, at one and the selfe same tyme? But as these three, are the hardest to conceue of all the mysteries of Christian fayth, so hath our blessed Saviour giuen vs more plaine and euident testimonies of them in his holy vvritte, then of any other vv^{ch} are more easilie to be conceued. For the blessed Trinitie, vv^{ch} more pregaunt proofes can vve desire, then vve haue in sainte Matthev: *Going therfore teach you all nations in the name of the father, and of the sonne, and of the holy ghost.* Vvhere the ancient fathers note that three are named, to signifie three distinct persones, and yet Christe biddeth his Apostles to baptise, in the name, not names of these three, to signifie that these three are one God. And that the father is God euery leate almost of Scripture dothe re-

stifie; that y^e s^{on}e is God, many places most
 manifestlye do beare vvitnes, & testimo- Rom. 1. 9.
 nie. That the holy ghost is God, S. Peter a- Tit. 2. 3.
 verreth, vvho hauing demaunded of Ana- Iuda 2.
 nias the reason vvhy hee vvould lye vnto Mat. 10.
 the holy ghost, auoucheth, that he lyed Act. 5.
 not to mē but to God. vvherfore S. Paule
 sayeth that vvee are the temple of the ho-
 ly ghost: and seing that to God only tem-
 ples are erected, if vvee bee his temple
 hee is our God. novve that these three are
 one God, saint Ihon vvill ascertain vs,
 for (sayeth he) *three ther are vvwhich giue testi-* 1. Jo. 5.
mōnie in heauen, the father, the vvord, and the
holy ghoste, and these three are one. No lesse
 pregaunte proofes doth holy vvrit affor-
 de vs, for the incarnation, in vv^{ch} mysterie
 vve confess one diuine persone, Christe
 Iesus, to bee true God and man. And
 first let the father speake for his sonne.
This is my beloued sonne in vvhom I haue taken Mat. 3.
great pleasure. Secondly let the disciple spe-
 ke for his master: *thou art the sonne of the li-* cap. 1. 6.
uing God. Let another disciple, and no o-
 ther then hee vvhome Iesus loued, bicau-
 se hee loued, tell vs his opinion in this
 point: hee sayeth that *in the beginning vvvas* Jo. 1.
the vvord and that the vvord vvvas vvith
God, yea vvvas God. and after vvards hee
 sayeth, that this vvord vvvas made flēsh
 that is became man. Let Christ him selfe

10.3.

2 Pet. 1.

10.6.

bee credited also in this matter, because hee is the truth: vvhhen the Iewes told him that hee had not yet 50. yeares of age, and therefore could not see Abrahame: *he answered that hee vvas before Abraham,* and yet the same Christe is called by saint Mathevw, the sonne of Abrahame, vvhich must needs argue twoe natures in one person of Christe, the one diuine, in respect of vvhich hee vvas before Abraham, the other humaine, by vvhich hee vvas after Abrahame, as the sonne is after the father: and so the selfe same person, is God and man; and that man Iesus that liued in earth and conuersed amongst vs, is the naturall sonne of God, & the vvorde of God, is the vvorde Incarnate, vvhich in respecte of his diuinitie vvas before Abrahame, but in respect of his humane nature, vvas longe after him: Now as cōcerning the third mysterie, if I bring not as plaine texte for it, as can be brought for the others, I vwill yeeld the bucklers, and graunt the victorie, vnto my aduersarie. But to auoid multitude of allegations, I vwill make choise of twoe places only, vvh^{ch} seeme to mee to bee y^e plainest. And the first I halbee taken out of the Sixt of saint Ihon, vvhich Chapter althoughe of some it bee expounded only of Spirituall eating of Christe, yet by the common

consent of Interpretours, it speaketh not only of a spirituall, but also of a Sacramentall, and reall eating, as I shall be made moſte manifeſte. For firſt our ſauour Chriſte, to diſpoſe them to a firme beleefe of this myſterie, made ſuch a multiplication and increaſe of five barley loaues & two fiſhes, that hee fed and filled about five thouſand perſons therewith, and that ſo ſufficiently, that the fragmentes of the banquet were as much as the vvholle feaſt. For if hee could make ſo much of a litle, vvhy can hee not turne bread and vvine into his bodye? and if hee could vvithout diminution of the feaſt, ſatisfie ſo many, vvhy may hee not feed vs all vvith his body; vvithout diuiſion or diminution of the ſame? And if after that five thouſand had eaten their fill of the loaues and fiſhes, the fragmentes and reliques, vv^{ch} they lefte, were as much as the feaſt vvith vv^{ch} they were filled, vvhy ſhould it ſeeme impoſſible, that Chriſtes bodye ſhould bee eaten of vs, and yet remaine in the pix, or Altar, or that after, that the communicantes haue receued it, the Reliques vvich they leaue, ſhould remaine ſtill as great as the vvholle banquet vvas? Secondly after that this miracle vvas vvrought, bicauſe there vvas a great aggreemēt, betvvixte it, & the bleſ-

fed Sacrament, thus hee taketh the occasion to discourse vvith them of it, and to induce them to the beleefe of the same.

Amen Amē I say to you, you seeke me not because You haue seen signes, but because you did eate of the loaves, and vvere filled; so lvt a tast had that miraculous banquet, and such contentmēt it gaue, thoughte of it selte it vvas meane, that they folloved him for the good cheare hee made them. but sayeth Christe *vvorke not the meat that perisheth, but that vvhich endureth to life everlasting, vvhich the sonne of man vwill giue you.* They answered, *vvhath shall vvee do, that vvee may vvorke the vvorkes of God? This is the vvorke of God* (sayeth Christe) *that you beleene in him, vvhō he hath sent. Vvhat signe* (sayed they) *doest thou, for vvhich vve should beleene thee? Our fathers did eate manna in the desert; and God gaue them bread from heauen to eate.* Here Christe beginneth to close vvith them, and to enter in to his intended discourse of the blessed sacrament. *True* (sayeth Christe) *but Moyses gaue you not that bread, but my father only hath the giuing of bread from heauen.* Lord (sayed they) *giue vs alvvayes this bread.* Iesus answered, *I ame the bread of life.* At vv^{ch} the Ievves murmured, because they vnderstood him not. And yet most fitly is he called the bread of life: for first in Scripture all that nourisheth is called bread

bread: vvhetherfore seing that Christe is the food of our soule, vvell is hee called bread, and not vvhatsoeuer bread, but the bread of life, to distinguish him from common bread. Secondly in scriptures vvhhen one thing is chaunged into another, that into vvhich the chaunge is made, taketh the name of the thing chaunged. So the serpent into vvhich Aarons rodde vvas chaunged is called a rodde, bicause it vvas made of a rodde; vvhetherfore bicause bread vvas to be changed into Christes bodye and blood, vvell is hee called bread. Thirdly bicause his body vvas to bee couered, vwith the formes of bread, it is called bread bicause it hath the shevve and forme of bread, and for this cause his blood is called, *vvine*, and the *blood of the grape*, bicause it vvas to be inuested as it vvere, vwith the accidentes of vvine in the same blessed Sacrament. But not vwithstanding the Ievves murmuration, Christe vwill not eate his vvord, but againe he repeateth it; *I ame the bread of life, your fathers did eate manna in the desert, and they dyed; this is the bread that descended from heauen, that if a man eate of it he dye not. And I (sayeth hee) ame this liuing bread that came from heauen, of vvhich hee that eateth shall liue for euer, and the bread that I vwill giue, is my fleshe for the life of the vworld.* Nowe hee speaketh his

Exod. 7.

Gen. 49.

mynde plainly, and so plainly that he compareth the figure, vvith the veritie *manna* vvith his bread of the blessed Sacrament, and giues the preminence to the veritie; for (sayeth hee) *your fathers did eate of manna and yet dyed*, but my *māna* is a more soueraine viande, bicause vvho soeuer eateth of it I shall liue for euer. Novv if it bee true that the blessed Euchariste, is only a signe of Christ and his body and blood; then I demaund of our aduersaries vvith vvhat I heve of true Christe could preferre it before *manna*? Vvhy should Christes bread giue life rather then *manna*, seing that *manna* signified Christe, vvho is this bread, as vvell as the Eucharist? Yea vnlesse the Euchariste contein Christes fleshe and blood really, *manna* must needes take the precedence in dignitie, as it hathe in antiquitie. For first *manna* vvas better in substaunce, as being made by Angels handes, and in the aire, hauing also all tastes, as is before declared, and so in substaunce *manna*, is more excellent. In figure and signification, *manna* is as good, if not better, for if the Eucharist cōtein not really Christes body and bloud, it is but a signe and consequently noe better then *manna*, bicause it signified the same Christe, and so vvas as noble a signe, & it vvas more apte

Sap. 16.

Psal. 17.

*See the fourth
booke chap. 6.*

to signifie, and so vvas a fitter figure. for as *Manna*, vvas framed by Angells handes, *Ex 16, Iohn. 6.* and neuer passed the heate of the fyer; so Christe our bread of life, vvas framed by the kinge of Angells fingers, vvithout all helpe of man, and vvas baked in the ouen of the Virgins vvomb, vvithout all heate of concupiscence. As vvhen God rayned down *Manna*, the Ievves cried *Manhu*, that is *vwhat is this?* So vvhen Christe promised his *Manna*, the Capharnaïtes murmured. That *Manna* vvas giuen to the Ievves in the desert, this to Christians in the vvildernesse of this vvorld only, for in the nexte vvorld, I meane in heauen, our only home and land of promise, vvee shall not feed any more of Christes body by eating or communicating, but vvee shall tast of ye svweetnes of his diuinitie by fruitiō. That *Māna* vvas vvwhite, but yet vvas no common bread, and it vvas like a coriander seed, but yet vvas not of any such substaunce. and this *Manna* in externe forme and colour, seemeth bread, but in deed is the bodye of Christe: That vvhen it vvas measured vvas found to bee of one measure, in all the gatherers hands, and this *Manna* althoughe some haue great hostes some litle ones, althoughe some receue vvholle hostes, some but a peece, some many hostes, some one only,

Sap. 18.

yet vvhē by faith it is measured; vvee finde as muche in the litle hoste, as in the great, as much in the vvhollē hoste, as in the peece, and as much in fewe, yea in one, as in many. That *manna* had all tastes, and those moste delicate, according to the eaters desire; but this it had not of the ovvne nature, but of God, vvho gave it suche a supernaturall vertue; So hathe this *Manna* also, bicause it tasteth to our soules, according to our deuotion, and desire, and thoughte it bee but fleshe, yet it feedeth the soule, not by the ovvn vertue, for to the soule, fleshe of it selfe *non prodest quicquam, proficeth nothing*, but by a supernaturall vertue, vvwhich it receueth by the straung coniunction, vvwhich it hathe vvith the diuinitie, euen as the hoate iron burneth, but not as iron, but as it is vnited to the fire. And seeing that such conuenience, and agreement, can not be found betvvixte bare bread, and Christes body, it follovveth, that if the Eucharist bee but bread in substaunce, that *Manna* vvas a better signe then it, and so the figure shall excell the veritie, and the shadow shall surpasse the body, and the promise the performaunce. But let vs goe on. After that our Sauour had tolde the lewes, that he vvas the bread of life vvwhich descended from heauen, and gi-

ueth life euerlasting, vvhich manna could not do; bicause it only extinguished hunger, and prolonged life for a tyme; the Ievves murmured once again, and grombled at the matter, yea, as the texte sayeth, *they stroue amongst them selues saying, how can he giue vs his flesh to eate?* But Christe vwill not goe from his former vvords, rather novve hee threatneth, that *vnlesse they eate his fleshe, and drinke his blood, they shall haue no life in them.* And he inculcaterh again, and again, that *his flesh is meat in deed, and that his blood is drinke in deed; that he that eateth him shall liue by him; that his bread, is the bread that came down from heauen; and so forth.* Vherfore, novve, many of his disciples begin to stagger, saying, that *this is a hard speech not to be endured.* But yet Christe for all this their scandall, chaungeth not his tune nor tenour of vvordes. Only bicause he knew, that the matter vvas harde & highe, of vvhich he spake, he seekes to induce them to belecue this mysterie, by another of as great difficultie. doth this, sayeth he, scandalize you, that I say you must eate my flesh and drinke my blood? if then you shall see me ascend, from vvhence I ame descended, you vwill much more be scandalized. but yet to take avway as much scandall as I can, and to ease your vnderstanding as much as the

*Aug tract. 7.
10.**Ibidem.**Ibidem.*

mysterie vvhherof I talke, vwill permit;
It is the spirit that quickneth, the flesh profiteth nothing, the vwords vvhich I haue spoken vnto you be spirit, and life. That is, you must not conceue any horroure in that I tell you that you must eate my flesh, for you must not imagin, that I vwill giue it you rawe, or rosted, as the meate vvhich commeth from the shambles or kitchin, I vvil giue it you after a spiritual manner, hiding it from your eyes, vnder the veale of a Sacrament, and in this spiritual manner it shall profit you, for as for that carnal manner in vvhich you do imagin, that I vwill giue you my fleshe, that profiteth nothing. Or if you thinke it impossible that flesh should giue life, it is not flesh only that can do it, bicause flesh only profiteth nothing, but it is the spirit of the diuinitie and flesh vnited to this spirit that quickneth; for (as saint Austine sayeth) if flesh could profite nothing, *Verbum caro nō fieret vt habitaret in nobis, the vword vwould not haue been made fleshe to dwell amongst vs.* So that Christ meaneth that they must eate his fleshe, not only in a figure (for so they had eatē it in the paschall lambe) nor only by saythe (for so their for fathers and all that euer beleued in Christe had eaten Christe, and therfore at this eating they could not haue beene scandalized) but hee spea-

keth, of a reall eating, thoughe in a spiri-
tual and sacramentall manner; and so the
Ievves euen after the explication mentio-
ned, vnderstood him, and therfore still
they murmured; yea after this (as the tex-
te sayeth) *many of his disciples went backe and*
nowe they walked not with him. — Blessed
Saviour, thou that camest not to deceue,
but to saue soules, if thou haue any easier
meaning then that is, in vvhich these men
do take thee, tell it them out of hande, to
helpe their vnderstanding. If thou mea-
nest only an eating of thee in a figure, or
by faithe only, as Caluin and Zuinglius
do interprete thee, do but saye so, & thou
shalt take away from these men, all cause
of scandale, & murmuration: bicause they
are vvell accustomed to figures vvhole
vvhollē lavve vvas figuratiue, and they cā
easilie conceue howe thy maye eat thee
spiritually by faithe, bicause that is only
to beleue in Christe and the Messias,
vvhich thy disciples that stagger at these
thy vvords, do already beleue, and
all their forfathers haue longe since be-
leeued. But Christe vvill giue them no
suche easie ansvvere: vvhich argevveth
that hee spoake nether of figuratiue ea-
ting only, nor of spirituall eating only,
but of reall eating of his flesh, thoughe in
a spirituall manner. Vvhat then ansvve-

rethe our blessed Sauour vnto these afflic-
 ted people, nothing at all more, then
 vvhich already hee hath answered, but
 rather now hee turneth to the twelue
 Apostles, saying. *What will you therefore de-
 parte?* As if hee had layed: I haue told you
 a highe myserie, at vvhich many mur-
 mure, many are scandalized, and for vvhich
 many haue lette mee also, but I haue no
 other thig to saye, faithe is here required,
 vvithout vvhich none can come to mee
 or my father, none can beleue this my-
 serie: but, they that vvill not captiuate
 their vnderstanding to the obedience of
 faithe, let them goe; but vvill you my
 twelue vvho are vsed to my parables and
 mysteries, be gone also? Saint Peter an-
 swereth for all twelue, (not knowig lu-
 das infidelitie, vvhom now vvithstanding
 Christe calleth, a deuill for the same) *Lord,*
to vvhome shall wee goe? thou hast the vvordes
of eternall life. Out of this discourse I gather
 twoe thiges for my purpose. first that the
 Iewes vnderstood Christe, not of a figu-
 ratiue, or spirituall eating by faithe, bicau-
 se such eating could not haue scandalized
 them, vvho vvere accustomed to spiritual
 eating, nether vvould such meates haue
 gone against their stomake, bicause figu-
 ratiue dishes, vvere their ordinarie fare.
 Secondly I gather that Christe meant not

figuratiue or spiritual eating only, but sacramentall and reall eating. For if hee had meant so, hee noe doubt vould haue explicated him selfe, to take ayway all occasion of offence and scandall, vvhich they conceued, bicause they vnderstood him of reall eating, as is proued; or if Caluin vvill needs haue it, that Christe meant only figuratiue and spirituall eating, hee must needes say vvith all, that christe vvas most cruel, and peremptorie, and that hee endeouored rather to deceue soules, then to saue them, & to blinde them rather the to illuminate them: vvhoe, thoughe he perceiued that they vnderstood him of his fleshe, vvhich scandalized them, yet vould not vouchsafe, to tell them that hee meant only a figuratiue, and spirituall eating; that so vvith a vvord hee might haue taken a vvaye the scandall, taught them the truthe, and giuen the deceued soules, satisfaction.

My second argument, shalbe deduced out of the vvords of our Sauour, ^{Mat. 26.} ^{Mar. 14. Luc.} ^{22. 1. Cor. 11.} vvhich hee vsed, in the institution of this Sacrament; *This is my body: this is my bloud: or, this is the Chalice of my bloud.* Vvhat could hee haue sayed more plainly? Tel me, Caluin, if Christe vould haue giuen vs to vnderstand, that hee meant to giue vs no bare figure, but his true body,

vvhat playner vvords could hee haue
 vsed? hee might haue sayed (sayeth Cal-
 uin) This is my true bodye. but might not
 yet Calvin haue vsed his ordinarie glosse
 and haue sayed, that hee ment only to
 saye that it is the true figure of his body,
 or the figure of his true body? And I de-
 maund of Calvin, vvwhether Christe vvvas
 able to turne bread in to his body, as be-
 fore hee had turned vvater into vvine,
 and multiplied the loaues and filhes? If
 hee saye hee could not, I aske vvhy? If
 hee ansvvere, bicause it seemeth impossi-
 ble; I must needes tell him, that he taketh
 much vvpon him, in confining God his
 povver vvithin the narrowv compasse of
 his shalovv head; as thoughe God could
 do iuste as much as Calvin can conceue,
 but no more. All the ancient fathers,
 thoughe they could not conceue this my-
 sterie, yet bicause Christe calleth that
 vvwhich vvvas in his handes, his body, do
 confesse that Christ vvvas able to do it, bi-
 cause they knevv hee could doe more
 then they could conceue. And vvhy
 could hee not do this as vvell as hee ha-
 the done the like? speake Calvin, and tell
 vs vvhere lyeth the difficultie, vvwhich
 maketh thee vvith Iudas and the Caphar-
 naites, to thinke that Christe can not giue
 vs his body reallye? ether thy reason is bi-

cause hee can not turne bread into a mans
 bodye: and vvhy I pray the can he not as
 vvell turne one thing into another, as
 create a thing of nothing? Vvhy can he
 not turne bread into his body, and vvine
 into his blood, vvho turned vvater into
 vvine, a rodde into a serpent, and a ser-
 pent into a rodde, and a rocke into vva-
 ter, Yea he that turned vvater into bloud,
 can he not turne vvine into bloud? Or
 else the reason is, bicause a mans body
 can not bee in so litle a roome, as is a litle
 hoste or a litle peece of the same: And
 vvhy can hee not make a great bodye to
 bee in a litle roome, as hee can make
 tvvoe bodyes, by penetration, to bee in
 one roome, vvithout enlarging the place;
 vvwhich hee did vvhen by penetration hee
 issued out of the virgins vvomb, vvithout
 breaking her virginal closett, and vvhen
 hee came out of his graue, vvithout re-
 mouing the stone, entered into his disci-
 ples, the dore being shut, and passed tho-
 roughe all the heauens in his Ascension,
 vvithout diuision of those incorruptible
 bodyes? or else y^e reasō is, bicause one bo-
 dy cā not bee in diuerse places: And vvhy
 maye not one body, bee in diuers places,
 as vvell as diuerse bodyes by penetration
 vvhere in one place in his natiuitie, and re-
 surrection, in his entraunce into the ho-

Io. 2. Exod 2.
 Psal. 77. Exod

Mat. 1. 2.
 Mar. 16. Lu.
 24.

vuse, vwhere his disciples vvere, and in his ascension into heauen, and aboue all the heauens? Breefly it is noe more repugnant, for a body to bee in a litle roome or in diuerse places at once, then for a mans body to stand vpright vppon the vvater and not to sinke, as Christes and saint Peters bodies did, or for a heavy body to ascend in the vvater as the head of a hatcher did? nether is it more impossible for a body to occupie more place then the ovvne quantitie is, then for a body to live a longer age then nature vvill afforde, & yet Exechias lived longer, and Elias and Henoch are as yet living. But Calvin vvill saye that it is noe more necessarie to vnderstād Christe really in these vvordes *this is my body*, then in diuerse others, in vvwhich hee sayeth *I am the dore*, *I am the vine* or in those, *Christe vvas the rocke*, or in those, *behold the lambe of God*. But by Caluins leaue ther is much more reason, vvhy vve should vnderstand Christe really in those vvorde, *This is my body*, then in the other vvordes alleaged. For vvhen Christe sayed. *This is my body*, hee made his laste vvill and testament, at vvwhich tyme men speake plaine, and not in parables or figures, least that the heyres should take occasion to vvrangle, and to seve eche other in the lavv, about the meaning of

Mat. 14.

4. Reg. 6.

he vill. Hee spoake also those vvordes
 to his Apostles, to vvhome hee vsed not
 to speake in *parables* but in plaine vvor- Luc. 9.
 des, or if hee chaunced to speake obscure,
 by to them, they vsed to desire him to ex- Mat. 13. 35.
10. 10.
 plicate him selfe, vvwhich here they did
 not, or else some one of the Euangelistes
 vvould haue explicated this figuratiue
 speeche, as they vsed in other matters
 to doe; yea vvhen Christe spoake these
 vvordes, hee lifted vp his eyes to hea-
 uen, & blessed the bread vvwhich hee ne-
 uer did, but some great miracle follow-
 ed, as appeareth by the miracle of the
 multiplication of loaues and fishes, and 10. 8.
 such like; vvwhich argenvveth some real
 chaung in the substance of bread, vvwhich
 can be no other the transubstatiatiō, the
 very vvords, *this is my body*, importing no
 lesse. secōdly hee sayed in the present-tēse
this is my body vvwhich is giuen for you: This is διδόμενον.
my bloud vvwhich is shedd for you. For so the ἐκ χυόμε-
νον.
 great texte teacheth vs, vvwhich addition
 also argueth some thing, that then vvas
 offred for them, and seing that bread and
 vvine, could only be offered to them, but
 not for them, nor for remission of their
 sinnes; it followveth that Christe then,
 made an oblation and sacrifice vnbloudy,
 of his body and bloud, as is before, vppō
 another occasion, proued, vvwhich saint

2. Cor 11.

κλῶμενον.

Paule confirmeth saying that Christe sayed *This is my body vvhich for you is broken* (for so the greeke vvorde signifieth) to signifie that Christes body vvas really vnder the accidentes of bread and vvine, elle it could not laue been sayed, to haue beene broken in respect of the accidents of bread, vvvhich are broken: vvherfore saint Chrysostome sayed, that Christe vvho vvould suffer no bones to bee broken on the crosse, vvas broken in the Sacrament. Thirdly if Christe had giuen them but bare bread, or a bare signe of his body, hee vvould neuer haue added *this is my body vvhich is giuen for you*, bicause that argueth a reall giuing of his real body, and thetfore vvhe hee sayed I ame the vine, hee added not, vvho suffered on the crosse, nor any suche like vvordes: and althoughe pointing to the image of Cesar; vve saye sometymes behold Cesar, or, this is Cesar, yet not so aptly can vve saye of the image, this is Cesar, that ouercame Pompey, bicause that addition argueth Cesar in person. Fourthly vvhen vve speake metaphorically, vvee name and expresse the thinge; so Christe expresse him selfe, vvhen he sayed I ame a vine, so saint Paule named him expressely, vvhen hee sayed, Christe vvas a rocke, so saint Ihon pointed at him, vvhen hee

sayed *beholde the lambe of God*, and seing that
 Christe remaining Christe, can not bee
 trulye a vine, a rocke, or a lambe; vvee
 easily perceue that suche speeches are to
 be taken metaphorically. And so if Chri-
 ste had sayed, this bread is my body, vvee
 must haue vnderstood him figuratiuely,
 and metaphorically, bicause bread remain-
 ing bread, can not bee really his body:
 but for as much as Christe sayed only, *in*
confuso, confusedly, this is my body, vvee
 must vnderstand him really, and so the
 sense of these vvordes must bee: this vv^{ch}
 I haue in my handes, is truly, and really
 my body. Lastly the greeke text in sainct
 Luke is sufficient to demonstrate this ve-^{6.22.}
 ritie, vvhere speaking of the chalice he ha-
 the these vvordes, *τὸ πὸ πότηρι ἡ καὶ ὁ σῶμα*
ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. By
 vv^{ch} it is plaine that the pronounne
 (vv^{ch}) is referred vnto the chalice, vv^{ch}
 in the greeke, is of the neutergender, as
 also the pronovvn (vv^{ch}) is. And so this
 is the sense of those vvordes: *This is the cha-*
lice the newv testament in my blood vv^{ch} cha-
lice is shed for you. Vvhere the continent
 is taken for the conteyned, for the mate-
 riall chalice or cupp, can not bee shed,
 and seing that vvine can not bee sayed to
 bee shed for vs, it must needes follov
 that Christes blood vvas in the chalice,

In Annot.

bicause that only vvas shed for vs. Vvhich text is so plaine, that Beza confelleth, that it must needes be translated *quod pro vobis funditur, vvhich chalice is shed for you*, it vve vwill followv the Grammaticall construction, yet bicause thus hee maketh an argument against him selfe, hee translateth it *qui pro vobis funditur, vvhich blood is shed for you*, saying that thus it should bee, and that ether the Euangelist made a sollecisme, or that the text is corrupted. But in the one hee is very saucie to correcte the Euangelist, in the other hee lyeth, bicaule all the greeke copies, haue it as I haue set it downe. By this, it is manifest, that as Christe promised, that hee vvould giue his body and bloud to bee eaten and dronken really, as is proued in the first argument, so he gaue really his body and bloud to his Apostles, at his last supper, vnder the formes and accidents of bread and vvine. And so the texte and letter of Scripture is plain for the real presence; and that the letter is to bee vnderstood really, as it soundeth, and not metaphorically, tropically, or figuratiuely, I haue proued by many coniectures, and not only coniecturs, but by a plaine discourse of Christe vvith his disciples, in the first argument, and by many circumstances and euident signes in the second argument.

ment. Yet bicaule euery man must bee beleeued in his Arte, especially vvhē there is no suspicion of partialitie, I vwill proue the meaning of Christes vvordes to bee reall and literall, and not figuratiue or spirituall only, by the authoritie of the ancient fathers, vvwhose arte and profession vvas to interpret scriptures, in vvwhich also they vvvere so couning, that for the same, they are as famous amongst Christians, as Aristotle for Philosophie or Cicero for eloquence, Homer, Virgil, and Ouid, for Poetrie, Liuius and Salust for historie; vvwho also can not be suspected to fauour partiallie one side, rather then another, bicaule they are more ancient thē ether the Catholikes or the Reformers of this tyme. And hauing these mē on my side I vwill not feare to shevve my selfe in the feeld against all the reformers in the vvorld, bicaule hauing them on my side I shall haue many moe to fight for mee, then against mee. And as hauing thē on my side, I may take courage, so my aduerlaries if they had any forheade, vvould bee ashamed, so fewe, to stande in feeld against so many, so younge vpstartes agaīst so anciēt Captaines (vvho most of them haue vanquished one Archheritike and sectmaster or other, by their lerned vvritings) so vnlearned against

so learned, so vicious against so renowmed Saintes, and so light ministers against so graue Pastours, and Prelates. But bicause a Chapter is not a feeld large, and spacious enoughe, to muster all these soldours of Christe together, I vwill only bringe forth a fewve of them, and those that speake most plainly, and consequently do strike most forcibly: and for the others I vwill referre the Reader to Cardinal Bellarmine, Suarez, Gregorius de Valentia, and others, vvho haue brought them all into the feeld, and plated euery one of them in his ranke, and station, that is, in the tyme, and age, in vvvhich he liued. And bicause all these fathers, ether expressly do interpret the vvords, afore sayed, *This is my body*, or at least do ground them selues vppon them, or allude vnto them; their sayings may vvell serue for interpretations of the texte alleaged. Ignatius, sainct Pauls Scholler, hath these vvords: *non gaudeo corruptibili nutrimento, panem Dei volo, panem caelestem, qui est caro Christi & Filij Dei viui, & potum volo sanguinem eius*: I reioice not in corruptible nutriment, I vwill haue the bread of God (he alludeth to Christes vvords in sainct Ihon, vvhere hee calleth him selfe bread) the heavenly bread, vvvhich is the flesh of Christe and the sonne of the liuing God, and I vwill haue the drinke vv

Ep. ad Rom.

1o. c.

is his bloud. To vvhich vvords, Calvin can not I hape any reasonable ansvvere, vnless hee vse much violēce, in vvresting the texte: for he calles the Euchariste incorruptible nurriment, Caluins Supper is as corruptible as bread, he calles it the bread of God and bread celestial, alluding to Christes vvordes, vvho of his ovvn fleshe ^{10. 61} and not of common bread, pronounced those vvordes *I ame the living bread, vvwhich descended from heauen*, Caluins bread hathe no higher source & origin from vvwhich it is descended, then the backhovvle or ouen; This bread hee calleth the fleshe of Christ the Sonne of God, and this drinke hee auoucheth to be the bloud of Christe, vvheras Caluins bread and vvine, is but bread and vvine, or to make the moste that may bee of it, is but a signe of the fleshe and blood of Christe, but in deed it is noe signe nor sacramēt at all, bicause Christ instituted, that bread for a signe and sacrament, vvwhich is consecrated by a consecrated Preeft, vvwhich consecration Caluins bread hathe not, bicause his ministers are no Preestes as I haue demonstrated. But bicause Calvin might by a violēt glosse, affirme that Ignatius calleth the Eucharist, incorruptible meate, celestial, and the bread of God, bicause it is a signe of Christes fleshe, vvwhich is incorru-

See Ihesus
booke chap. 4

ptible, and celestial, & the bread of God: I vwill bringe places, that can admitte noe glossing. And first of all I vwill bring some fathers, vvho saye that this Sacrament is not a bare figure, but is the true flesh of Christe. Saint Chrysostome, that golden Mouthe of the Church of Christe, stoppeth Caluins mouthe, vvith these vvords:

Ho. 61. ad
pop.

Semetipsum nobis commiscet & non fide tantum, verum & re ipsa nos suum corpus efficit; he dothe mingle him selfe vvith vs, and not only by faithe, but also in very deed he maketh vs his body.

Caluin sayethe that vvee eate Christe only by faithe, and consequently that his substaunce, is not really vnited to our substance, bicause according to his opinion, they are distante as farre as heauen and earth, but saint Chrysostome sayeth, that Christes substaunce in this Sacrament is mingled vvith ours, not only by faithe, but also in very deed, *ergo* in very deed, Christes body is in the sacrament, and by meanes of the sacrament, in the receuers also, and communicantes. Theophilactus

Theoph. in e.
6. 10.

vvriting vppon the sixte of saint Ihon speaketh, if it bee possible, more plainly: *Attende autem quod panis qui à nobis in mysterijs manducatur, non est tantum figuratio quaedam carnis Domini, sed est ipsa caro Domini: Marke, that the bread vvhich is eaten of vs in the mysteries, is not a figuration (that is an expres-*

fion or figure) of the flesh of our Lord, but it is the very flesh of our Lord. howv is it possible for the greatest Papist that is, to speake more plainly? Hilarius speaketh as plainly, as if he stroue, vvho should speake most plainly: *De veritate carnis, & sanguinis* l. 8. Trini
non est relictus ambigendi locus, nunc enim & ipsius Domini professione, & fide nostra, verè caro est & verè sanguis est: Of the veritie of the flesh and bloud, ther is no place lefte to doubt, for no vve, both by our Lords profession, and by our faithe, it is truly fleshe and truly blood. Vvhere the vvordes, veritie, and truly are clean opposite to Caluins figures, and spiritual māducation. Secondly the fathers admire howve Christesbody remaining in heauen, is not vvithstanding receued of vs in the blessed Sacrament. Saint Chrysostome as a man astonished, exclaimeth in this sorte. *O miraculum ô Dei benignitatem,* l. 3. de Sa. cred.
qui cum Patre sursum sedet, in illo ipso temporis momento omnium manibus contrectatur: O Miracle, ô Gods benignitie, he that sitteth aboue vvith his father, in that very moment (that is in tyme of Consecration and Communion) is handled in euery ones handes. Novv if Christe be only in the Sacrament as in a signe or figure, vvhat miracle is ther here, vvorthy such an exclamation? For so Christe is only really and in his ovvn person, in heauen, and in earthe hee is but as in his

Image, and consequently it is no greater a miracle, then that the King at the same tyme should be really in his chamber of presence, and yet figurately in as many other places as he hath coynes or images. Yea this miracle the vintner maketh daily, whose vine is really in the caue or Celler, and at the same tyme in the Iuice, but he which is without the Celler, because in it, the vine is as in a signe. Saint Austine vnderstandeth, how Christe caryed him selfe in his owne habes when he sayed *this is my body*; which is no wonder if the Sacrament be but a figure and signe of him, for so he caryeth him selfe, whose caryeth his owne image. Thirdly the fathers compare this sacrament with straunge and miraculous mutations. Ireneus and Ciriillus compare it with the Incarnation, saint Ambrose compares it with the creation of the world, and the Natiuitie of Christe of the Virgin Mother. The same Ireneus, and saint Ambrose, liken it to the conuersion of the rodd into a serpent, of water into bloud, and of the rocke into water, which straunge mutations, were wrought by Moyses in Ægypte & in the desert. Which comparisons were very foolish, if the bread and wine, had no other mutation, then that of bare bread and wine, they are made a signe; and as

*Can. 1. in
Ps. 11.*

*Li. 4. c. 24.
Cat. 4. 1. de
ys qui initiā.
Iren. 1. 1. c. 12.
Ab. 1. 4. de sec.
8. 4. 2.*

vwell might they cōpare an Iuie-buſh vn-
 to the ſame mutatiōs, bicauſe y^e Iuie-buſ-
 he, vvhe it is hāged before the Inne, of no
 ſigne, is made a ſigne. Fourthly as in theſe
 alleaged cōuerſions & mutatiōs, the afore
 named fathers, make recourſe vnto Gods
 omnipotēcie, ſo do they in the mutatiō of
 this Sacrament, prouinge that it vvas poſ-
 ſible, bicauſe God is omnipotent. Sainct
 Ambroſe ſayeth; *hee that of nothing could* *li. de iſi qui*
make ſomething, can hee not turne one thing, *initiature. 9.*
 into another? And ſainct Ciprian ſayeth, *Cipr. ſer de*
 that by the omnipotencie of the vvord, *Cana Da-*
 the bread is made fleſh. And vvhere not *mini.*
 theſe fathers madde, to endeavour to ex-
 plicate by ſo harde examples, howe
 God his omnipotencie vvas able to cha-
 unge bread into Chriſtes body, and vvi-
 ne into his blood, if the mutation vve-
 re figuratiue only, ſeing that the vinten-
 ner vvithout omnipotencie, can do the
 like, in making an Iuie-buſh, of no ſigne,
 a ſigne? Fiftly they admire herin our ſa-
 uiours great charitie and bountie, vvho
 is ſo liberall, as to feaſt and feed vs, vvith
 his ovvn fleſh, and blood. *Vvhat ſhepheard* *Ho. 4. in 10.*
 ſayeth ſainct Chriſoſtome) *feedeth his ſheep*
vvith his ovvn blood? And vvhat ſay I, She-
pheard? many mothers ther are, vvich vvill nat
beſtorvv their milke vppon their ſuckling babes,
but rather do put them farthe to nourcing; but

Christe dealeth not so nig gardly, but rather feedeth vs with his ouer flesh and blood, and minglesh his substance with ours. No we if Christe hath giuen vs, only a bare signe of his flesh and blood, I see no such extraordinary loue and charitie; at least herein he sheweth no more, yea not so much charitie, as he shewed to the Iewes, to vvhome he gaue manna from heauen in their extremitie, vvhich was a more noble substance, and a better figure then Caluins bread is. Lastly the fathers note for a straunge thinge, that Christe is eaten of vs in the blessed sacrament, and yet nether diuided, nor diminished, nor consumed.

*in vita apud
Sur.*

This saint Andrevv tolde Ægeas the Proconsul for a great miracle. I (sayeth he) do offer dayly vnto the omnipotent God, the Immaculate lambe, of vvhom vvhether all the people haue eaten, the lambe remaineth vvhole, and intiere. Saint Cipriane calles this sacrament, *inconsumptibilem cibum*, meat *inconsumptible*. Saint Austine speaking of this Sacrament, and of the murmuration of the Iewes vvhich imagined that they should teare Christes flesh with their teeth, sayeth thus: *sic reficeris, vt non deficiat vnde reficeris*: so thou art refreshed, that it is not deficient, of vvhich thou arte refreshed. And the reason is, because Christes body is glorious, and is receued vvhole of euery one

*Ser de Cena
Domini.
Hom. 2. de
Verb. Apost.*

and so is not deuided, and vvhhen the formes of bread and vyne perishe, Christs body leaueth them, and though one man receueth Christes body vvhollē, yet ther is neuer the lesse for another, for hee also rceueth it vvhollē, nether in this is there any greater difficultie, then that 5000. *10. 6.* men should bee fedd vvith fīue barley, loaves; & tvoe fishes, & yet the reliques, to bee as great or more, thē vvas the feast. novv if Christe be not really presēt in this Sacramēt, but only as in a signe and figure, it is no more meruaile, that hee is not consumed, then that the Kinges picture should bee burnt or broken, and he receue no harme; and if vvee eate him only spirituallly by faithe, vvhath vvonder is it, that his substaunce is not diuided, seing that faithe hath no teeth to rent or teare him. I could adde to these fathers, vvho as I haue proued in the first booke ener vvvent vvith the Church, the practise of *Chap. 22* the Christian vvorld, vvwhich for reuerence of this Sacrament (as Cardinal Allen *l. 1. de Eucharist. c. 200.* noteth) hath builded so goodly Churches, erected so statelie Aultars, prepared so ritche vessels, of gold and siluer, to contein this Sacrament, hath caryed it in Procession, and adored it; vvwhich honour and homage, Christians vvould neuer haue giuen it, had they thought that it

vvere but bread and vvine, or a bare signe, or figure of Christes, body. So that if euer there vvere any truthe in the Church, this of the real presence, is a truthe, because the Scriptures are as plain for it, as for any other mysteries of our faith, the fathers agree in the exposition of the scripture for the real presence, as they do in the exposition of scriptures against the Arrians for the defence of the Trinitie, or against the Nestorians or Eutichians, for the Incarnation; the practise of the ancient Church, argueth noe lesse, miracles, vnlesse all bookes euen lately Printed lye, vvere allvvayes as frequēt for this mysterie, as for any, the consent of all Christians conspireth in this article as vvell as in the Trinitie, & this the paganes knew full vvell, vvho therfore called vs

In Apol. c. 3.

7. Pamel. ibid.

Euseb. l. 5 c. 1

Anthropophagos and *Infanticidas* as vvitnesseth Tertulian. And so if vvee haue any truthe of any article of our faith, this is an assured veritie: and if euer ther vvere any heresie, Caluins opinion, vvich denyeth this real presence, is an heresie, because the autours of this opinion, vvere euer noted for heretikes, as Berengarius, Vvicleph, and others before them; and their follovvors had particuler names, as the Arians haue, they vvere condemned by Councils, and by that Church vvhich

vvas commōly called Christian, and they haue all other markes, of heretikes, set downe in the second booke, as vwill easilie, appeare, by application of the, vnto Caluin, and his follovers. Vwhen this opinion vvas taught, the vvorld vvvondred at it, and the Pastours and fathers of the Church, vvrote against it, and they alleadged as plain scripture against this heresie, as euer they did against Arianisme. And so, if euer there vv ere any heresie in the vvorld, the denial of the real presence is an heresie. Conferre nowve (gentle reader) the testimonies vv hich Catholikes haue for the real presence, vvith those vv hich the reformers alleage against it, and tell mee vvhere is likest to bee the truthe? Catholikes haue plainer scripture for it, then they haue against it, the fathers also vvho are interpretours of scripture, stand for it, the reformers stand against it. Vv hich are to bee beleeu ed, thinkest thou? Vv hether all the fathers, or all the Reformers, yea or euer y one of the Reformers, bicause they aggree not, and euer y one vv il be supreme Iudge, by his priuate spirit? They vv ill say scripture must bee beleeu ed before ffathers. but this is not the question; for scripturs are plainer, for the real presence, then those are, vv hich the reformers bring against

it, And fathers bringe scripturs to proue it, as vvel as they do to disproue it; so that the question is, vvwhether the fathers are liker to vnderstand the scripturs rightly, rather then the reformers, yea, rather the any one of the reformers, in particuler. But to dravv to my intended conclusion, out of all this discourse I gather, that vvee haue as plaine scripture for the real presence of Christes body and bloud in the blessed Sacrament, as vve haue for the blessed Trinitie, and vvee are as sure of the real meaning of the textes, vvwhich are alleaged for the real presence, as of them, vvwhich vvwere vsed for prooffe of the Trinitie or Incarnation; bicause the texte is as plaine, and the Interpretours as many and as plain also, the circumstances also of the texte make as much for the real presence, as for those other tvoe mysteries; The real presence is no more impossible, nor incredible, to mans conceite, then those mysteries are, yea those are of greater difficultie. Vvhy then do the reformers deny the Real presence, rather then the Trinitie or Incarnation? If vvee haue as good proofes for this as for those verities, vve can not beleue those, but vvee must beleue this, or if these testimonies bee not sufficient for the reale presence, they are not sufficient for those verities, and so if

not vvith standing plaine texte, circumstances of the texte, Interpretours of the texte, and practise of the Church, vve deny the real presence, or doubt of it; vve must necessarily doubt of the Trinitie and Incarnation, and call them, and all the other mysteries of Christian faith in question, for vvch vve haue no greater, nor no other prooffe, bicause one prooffe is for all; and as good for the Euchariste, as for any. And if all the mysteries of christian faith be called in questiō, then seing that vve haue no reason to ioyne vvith Turck or Ievv in their Religion, vve may bid adevv to all Religion, and sorte our selues vvith Atheistes, vvho are of no Religion.

F I N I S.

Errours in Printing.

Imylie the, for implyeth, page 3. line 25. bie for bee
 pa. 3. lin. 29. to for do pa. 10. li. 9. oner for ouer: pa. 24.
 li. 12. veary for verye: pa. 18. li. 28. branficke for brayn-
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vvordes omitted page 153. line 2. vvhich come in
 after the second vvord of the same line
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